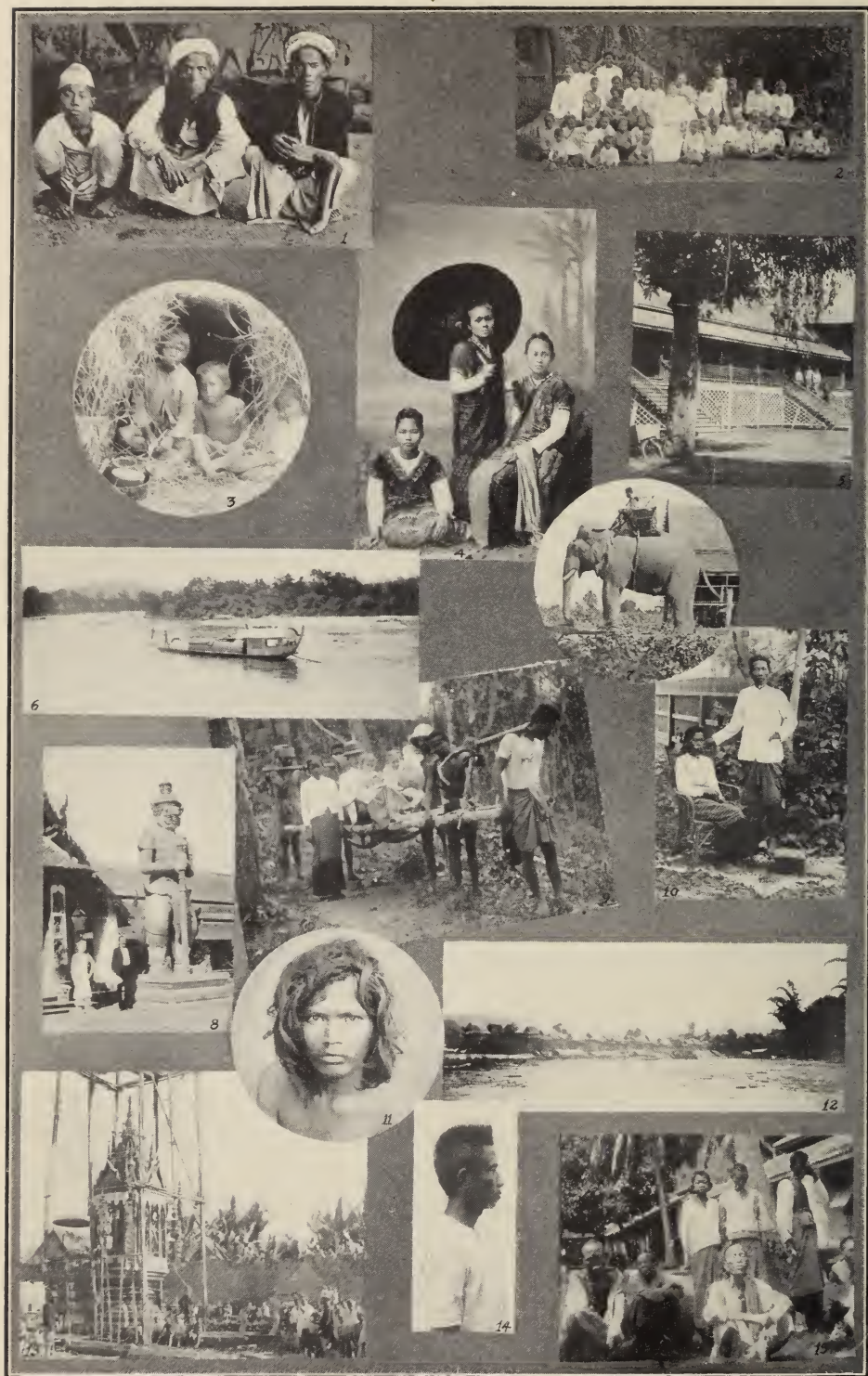


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THEOLOGICAL SEMINARY



SOME MISSIONARY SCENES IN SIAM AND MALAYSIA

1. Moslem Pilgrims from Java.
2. Mission schoolgirls and missionaries, Lakawn.
3. Siamese children playing in the harvest field.
4. Some Javanese women.
5. Chiang Mai Hospital, North Siam.
6. Going up the river in Siam.
7. A favorite mode of travel in Siam.
8. Statue of a yak (giant), Royal Temple, Bangkok.
9. Missionaries traveling through Indo-China.
10. A Laos Christian man and wife, helpers in Praa.
11. A non-Christian Siamese from the jungle.
12. Scene on bank of river Lakawn.
13. Catafalque being drawn to place of cremation.
14. A Christian Laos man, Ai Kaow.
15. Lepers in Penang Asylum, Straits Settlements.

The Missionary Review



of the World



VOL. XXXV. No. 5.
Old Series

MAY, 1912

VOL. XXV. No. 5.
New Series

Signs of the Times

RELIGIOUS LIBERTY FOR CHINA



OR some years missionaries have enjoyed more or less religious liberty in their work in China, but the Government being under the full control of the State religion, there has always been more or less restriction in Christian worship and teaching. Now it seems certain that Church and State will be entirely separated.

President Yuan Shi Kai has given assurance of religious liberty. Soon after the edict of abdication was announced, the native pastors of the Protestant churches of Peking arranged for a union thanksgiving service, to which they invited the President, Yuan Shi Kai. He expressed his desire for an interview, and four Chinese pastors, representing the Presbyterian, Methodist and Congregational missions, were received with honor. President Yuan told them repeatedly that under the new government they might expect perfect freedom of worship. He intimated that

so far as he understood the principles of Christianity they were what he was striving for in the republic. He asked that his words regarding religious liberty be passed on to the pastors and Christians throughout China and promised to send a representative to the thanksgiving service to carry his message to the Christian churches. The services were held in the largest church in Peking, on the afternoon of February 26th, and the building was crowded. The message of President Yuan was read in both English and Chinese by Dr. Yen, a member of the Board of Foreign Control, a Christian graduate of the University of Virginia, who was for a time president of the North China American College Club.

As spokesman for the Chinese President, Dr. Yen commended the work of the missions in charity and education, and said that they had won golden opinions from all classes of society, that the prejudice and misunderstanding which formerly existed had gradually disappeared. In the past Christian missions have been the

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, or positions taken by contributors of signed articles in these pages.—EDITOR.

subject of treaty arrangement, thus taking on a diplomatic aspect. Dr. Yen said that now many Chinese Christians desired to remove every vestige of difference between the Christians and non-Christians, and advocated the independence of the Church so as to divest it of any political significance. Altho the constitution of the country had not been promulgated, the confidence was expressed that the national assembly would include an article guaranteeing religious freedom in the new Constitution. A great era of opportunity for Christianity has dawned with the birth of the Oriental republic.

THE OPPORTUNITY IN CHINA

THE whole world is agreed in recognizing in the transformation of China one of the greatest movements in human history. Whether we consider the immensity of the population affected, the character of the change that is taking place, the magnitude of the interests which are involved, the comparative peacefulness of the crisis, or the significance of the fact that a great and ancient race is undergoing in the period of a decade a radical intellectual and spiritual readjustment, it is evident that it is given to us to witness and have part in a vast movement whose consequences will affect the whole world and be unending.

This movement may become, by God's grace, the regeneration of a nation. For no change of institutions, of political principles, of social order, or of economic conditions, can avail to satisfy the deep needs of which China has now become conscious. Political reformation requires a new moral and religious life. All

that China has had that is worthy she needs now, and with it she needs also, and seems now prepared to receive, the new conceptions of the Gospel, and not these conceptions only, but also the power of God in Christ, by which alone they may be realized in the life of the nation in this new and wonderful day.

The time, for which we have long worked and prayed, appears to have come at last in a measure and with a momentum beyond our faith, and we rejoice with the Christian agencies at work in China, with the 11,661 leaders of the Chinese Christian churches, with their 278,628 members, with the 4,299 missionaries from Western lands, in the unique opportunity which they possess of meeting an inquiring people with the light of life which they are seeking, and of offering to them and to their rulers the knowledge of the Lord Jesus Christ, the one true Leader and King of men.

We rejoice in the measure of unity already attained by the Christian forces in China, and in their ability in this hour, without waste or discord, to present to the Chinese people the one faith which we all hold and the one Lord whom we all follow. We rejoice that so many of the men who have wrought for China in the time of national need have been Christian men, who have borne their great responsibilities with Christian fidelity and sought to serve their country with Christian unselfishness. With a Christian Church united in its mission, and with Christian men serving the State in patriotic and religious devotion, we believe that the prayers of many hearts will be answered that, on the one hand, a pure

and unconfused Gospel may be preached to the nation, and that, on the other hand, the Christian spirit, unmingled with secular misunderstanding or personal ambition, may control the minds of men who are to bear rule and authority in the new day.

In the effort to which the Christian forces of the nation will now give themselves with a new zeal, to carry the Gospel far and wide over China and deep into the life of the people, we desire to assure them of the sympathy and support of the churches in the West, and we now make appeal to the home churches to meet the emergency with unceasing prayer and unwithholding consecration.

Especially we ask prayer:

For the people of China, this great and virile nation, which, awakened from the torpor of ages by the quickening forces of the modern world, is now called upon to deal with enormous legislative, economic, educational and moral readjustments.

For the Chinese Christians, who share in full measure the privations and problems that are the common lot of their countrymen.

For the missionaries and their work, the adequate expansion of Christian education and evangelization, and the adaptation of mission methods to the needs of the present situation.

For full religious liberty in China.

For perfect union among the Christians of every name.

For a spirit of true independence on the part of the churches in China, and of perfect cooperation with the missions of the churches of the West.

For guidance of the new leaders of China, that they may be Chris-

tian men and may lead their land forward in wisdom and peace.

For the purity of the Gospel in China, that it may not be misconceived, but that it may be known and experienced as the power of God unto salvation.

For a right attitude on the part of all governments toward the Government of China.

For the Manchus and the Chinese alike, that they may find Christ.

So great an opportunity as God now offers in China is a sovereign summons. It demands of us an enlargement of our horizons, an expansion of our faith, an acceptance of our duty, and an eager and joyful exercise of our fellowship with Christ in ministering to the need of an awakened nation, and in hastening the coming of His world-wide kingdom by an unprecedented advancement. May the churches in China and in the West be found equal to this opportunity!—ROBERT E. SPEER.

THE LAYMEN'S MOVEMENT IN ENGLAND

FOR some months plans for the organization of the National Laymen's Missionary Movement in England have been maturing. In June, 1911, a conference of representatives of the missionary societies in Great Britain and Ireland met in York and passed resolutions favoring a national movement, appointing a special committee to consider the matter. Now a provisional executive committee of fifteen leading laymen, representing both schools of thought within the Church of England and all the Free Churches has been appointed to direct the work, and Capt. T. F. Watson has been

called to the general secretaryship. He has been lay secretary of the Church of England Men's Society for eight years, and is now entering upon his duties. It is his intention to visit the United States and Canada soon for the study of the movement and consultation with its leaders in those countries.

BAPTIST WORK IN RUSSIA PROGRESSING

THE New Baptist Tabernacle in St. Petersburg was opened on January 7th. Thus, Baptist work in Russia has been established more firmly than ever, due chiefly to the energy and zeal of Pastor Fetler. Five years ago he arrived in St. Petersburg, practically unknown, and he went to work in the face of obstacles which seemed almost unsurmountable. His one message was salvation by faith in the Lord Jesus Christ, and he delivered it with great earnestness and burning power. Slowly his audiences increased, men and women were converted, and a strong, vigorous church was built up. Then it was decided to erect an auditorium which could accommodate the listeners, and to build the tabernacle as a great center of the multifarious activities of the Church. Baptists throughout the earth showed great interest, and aided substantially in the payment of the expenses of the fine building.

At the great Baptist World Alliance in Philadelphia last year, a commission was appointed to attend the opening of the Tabernacle (MISSIONARY REVIEW, October, 1911, page 724). Dr. R. S. McArthur, as president of the Baptist World Alliance, made the dedicatory address, giving

careful attention to the official restrictions placed upon him. Tho the new hall contains "very good chairs to the number of 2,500," the city prefect would allow a congregation of 700 only at first, and finally decided reluctantly, and after much arguing by Rev. Fetler, that 1,500 might attend. The permission for the visiting foreigners to speak had to be wrung from the Minister of the Interior, who made the condition that the speakers must not touch political or sectarian matters.

The interview which Dr. McArthur and others had with the Russian Minister of the Interior seems to have borne fruit, as recent advices from St. Petersburg state that the Czar has granted permission for the establishment of a seminary in that city, for which English Baptists gave \$50,000, and American Baptists \$30,000, chiefly to educate Baptist ministers for work in southeastern Russia and in Russian dependencies.

THE HAGUE CONFERENCE ON OPIUM

TWELVE governments, including all the great Powers of Europe, the United States, and the two Eastern nations of China and Japan, were represented at the Hague Conference on Opium, which met a short time ago. The spirit of the conference was good, and decisions were reached which look toward international regulations on the subject of opium and its alkaloids, morphine, codeine and heroin, and of cocaine. The proposed regulations are such that they will bar the way, in regard to these particular drugs, to any such treatment as Great Britain has meted out to China in the past. All friends

of righteousness will rejoice in the signing of the convention, but it would be foolish to think or speak of the opium question as closed.

Dr. Wu Lien Teh, one of the representatives of China to the conference, stated in London at a public meeting, that large quantities of morphine and cocaine were smuggled into China in spite of strict laws last year. They were hidden in other merchandise, and even passed through the post-office packed in newspapers. Dr. Hamilton Wright, foremost authority on the drug habit in the United States, and one of the five delegates to the conference from that country, as he was sailing for Europe, made the amazing statement that the inhabitants of the United States consume more opium than any other nation of the world, China not excepted. He added that not the least of the ways in which opium is here employed is its use in proprietary medicines.

Thus, the opium problem is not an exclusive Chinese problem. The use of opium, eaten raw or smoked, or taken in some solution, is not limited to China, but it is a curse found in every part of the earth. Whence does the fearful poison come? There are 250,000 acres of poppy growth in British India, besides the growth in the native States. As long as this is the case, little can be done against the opium habit and the smuggler's work. Legislation by the different nations will give some relief, but the opium question can be settled only when the English Government and all civilized nations agree that the use of all habit-forming drugs shall be limited to medical purposes, and that the poppy is to be cultivated and

opium manufactured for medical uses only. Then the source of supply of the narcotic poison will be dried up and the opium question will be ended.

We believe that the young Republic of China will enter into a still more determined warfare against the drug, because Yuan Shi Kai, its president, was the author of the imperial edict of 1906, which ordered that the use of opium in China must cease within ten years, and he has never suffered an opium-smoker among his subordinates.

THE MEN AND RELIGION FORWARD MOVEMENT

THE systematic campaign of "The Men and Religion Forward Movement" has now been conducted in a number of cities in the Eastern States and in the Mississippi Valley. Rochester, Buffalo, Baltimore, Philadelphia, Brooklyn and Chicago were also to be attacked in March, and a great "Conservation Congress of World Brotherhood" is to be held in New York City, from April 19th to 24th, to close the whole campaign. Next fall Canada is to be visited in a similar manner.

During last December the Men and Religion Forward Movement has stirred the cities of Dayton, Kalamazoo, and Little Rock to a remarkable degree. In Dayton the ministers and laymen got a new grip on local religious work, and a great cooperative training school for teachers is planned, together with mightier social service effort and more extensive work for boys. In Kalamazoo great mass-meetings were held, and a most helpful and significant wave of religion has swept the city. Many men decided for the Christian life and many

others renewed their covenant with the church. A Worker's League was formed. It is to be perpetual and is to carry on great shop meetings by the special request of forty-five men, representing the largest shops in Kalamazoo. The community extension and evangelistic committees have been combined in order to conserve the interest already aroused and to continue the work so well started.

In Little Rock the Men and Religion campaign was, according to a local paper, the most far-reaching and most thoroughly successful religious or civic campaign ever conducted in the city. It was not an emotional religious revival, but a dealing with practical facts and figures, every-day affairs, in plain language and with sound logic. Cooperation between the churches, and also the business and professional men regardless of previous church relations, has resulted. Local conditions and needs are better understood, and a campaign for social and civic advancement has been started. Within the churches a spirit of personal evangelism has been awakened, while at the same time civic patriotism has been strengthened, so that the Mayor announced a plan to establish a vice commission to study thoroughly the social evil, and to suggest specific remedial measures.

Work among boys and young men is strongly emphasized. This has been sadly neglected by Christian men, but it is neglected at peril of Church and State. Interest in the systematic study of the Bible is also awakened, and out of such systematic study many blessings must be expected.

The emphasis on the study of missions has led, in some cities, to a central interdenominational class, with special mass-meetings addressed by missionaries and mission experts.

The important part of this whole movement will come through the conservation committees.

THE HOME MISSIONS COUNCIL

THE Home Missions Council, of the United States, consists of twenty-two home missionary societies, doing national work and representing nearly all the Protestant denominations.

The council held its annual meeting January 17-18 in New York, and considered many important topics of common national interest. This council was organized only three years ago; it has brought the Protestant forces closer together and federated, to a certain extent, the work of the various societies. During the past year it has made an effort to bring about joint educational work for the training of workers in Porto Rico, but it has not been able to bring about favorable action because most of the denominations are establishing their own training schools. The work among the Indians has been thoroughly investigated, and considerable progress was made in allotting overlooked fields to various churches.

Cooperating with the Federal Council of the Churches of Christ in America, the Home Mission Council has lately made a most comprehensive study of conditions in the Rocky Mountain and Pacific Coast fields. This investigation showed a surprisingly large number of neglected fields.

BOON-ITT, A CHRISTIAN LEADER OF ASIA

BY BELLE M. BRAIN, SCHENECTADY, N. Y.



BOON-ITT was the product of three nationalities. He was a Siamese by birth, a Chinese by descent, and an American by training. Yet to none of these did he give his highest service. His short but fragrant life was poured out for the advancement of the kingdom of heaven.

This remarkable man was a native Christian of the third generation. His grandfather, Qua-Kieng, a full-blooded Chinese, was the first native member of the first Presbyterian church organized in the Land of the White Elephant. But he was not the fruit of Presbyterian effort, having been baptized in 1844 by the Rev. Mr. Johnson, of the American Board Mission. Five years later, when this board withdrew from Siam, he transferred his membership to the little Presbyterian church at Bangkok, a church then consisting solely of the families of the missionaries. Being a man of more than ordinary attainments, he was employed by the mission as an assistant, rendering efficient service until his death in 1859.

Qua-Kieng's wife never became a Christian, but after his death, three of his children, a daughter and two sons, united with the church at Bangkok. This daughter, Maa Tuan, was Boon-Itt's mother. It was in July 15, 1865, at the little village of Bang Pa, on the Me Klong River, just below Ratburi, that Boon-Itt was born, the eldest child of his parents. Like most of the inhabitants of the little village, his father, Chin Boon Sooei, was of Chinese extraction; and his

mother boasted that there was not a drop of Siamese blood in her veins—her ancestors were all either Chinese or Cambodians.

Maa Tuan was a most unusual woman. Following the example of her father rather than of her heathen mother, she became a living witness for Christ among her people. Through



REV. BOON-ITT, OF SIAM

her efforts almost all her near relatives eventually became Christians. The stand she took for Christ, cutting her off from the religious ceremonies that formed so large a part of the life of the village, cost her not a little. There was neither church nor missionary in Bang Pa, and at length she resolved to go to Bangkok, where she could worship God in peace, and find religious instruction for her children. There were three now—Boon-Itt, a younger boy Boon Yee, and a tiny baby daughter.

Maa Tuan's husband never became a Christian, but he was willing to move with her to Bangkok. Accordingly, in 1873, when Boon-Itt was eight years old, the little family left Bang Pa, and went to live at Sumray, a suburb of the Siamese capital, where the church was located, of which Qua Kieng was so long a member.

The next year the home was broken up and Boon-Itt's life changed completely. Early in the year God took home the baby sister on whom the boy had lavished the deepest affection. Then his father died. Soon after the mission chose his mother for a very important work that took her from home, and the two boys were placed in the Christian boarding-school at Sumray.

In April, 1874, the first school for girls in Siam was opened at Wang Lang, another suburb of Bangkok, six miles from Sumray, by Mrs. Samuel R. House and Miss Arabella Anderson. A native Christian woman was needed who could combine the offices of teacher and matron, and no one was so well fitted for it as Boon-Itt's mother. So it was offered to her and she accepted it. Capable, efficient, able to speak English, and devoted to the cause of Christ, she filled the position for many years with abundant success. In 1880 she taught in the palace and numbered among her pupils a wife of the king.

In the boys' school, Boon-Itt soon proved a great favorite. He stood well in his classes and became a leader in sports of all kinds. Lithe and active, he could climb like a squirrel, and was an expert in swimming and rowing and Siamese football. His young brother was placed in his care

—a responsibility that did much to develop his character. Since the baby sister's death the two had been inseparable companions, and tho Boon Yee was inclined to be mischievous and somewhat unruly at times, the elder brother, tho only a boy, never lost patience or was harsh or severe with him.

Two years later, when Boon-Itt was eleven, a greater change still came into his life. In March, 1876, when Doctor and Mrs. House, after thirty years in Siam, found themselves obliged to return to America, they decided to take two native boys with them and give them a complete education. For this Boon-Itt was chosen and a lad named Nai Kawn, about the same age.

The night before they sailed, Boon-Itt's mother came to him and the two had a long talk at a favorite spot on the bank of the river. The boy was going far from her and was not yet a Christian. Yet she had little fear, for the seed had been faithfully sown in his heart, and she believed that God would watch over him. The talk she gave him that night was wise and tender and earnest, and he never forgot it. Years after he wrote her how much it had helped him.

The next day the little party boarded the big ship and sailed away to America. To the two little brown boys everything seemed new and strange and wonderful. At the wharf in San Francisco they were met by two gentlemen, one of whom took a big, red apple from his pocket and handed it to one of the boys. "Do you know what it is?" he asked. "Yes," was the answer. "Then get outside of it!" was the astonishing order. This Americanism, so different from

anything heard in Siam, made a deep impression on the two lads, and they never forgot it.

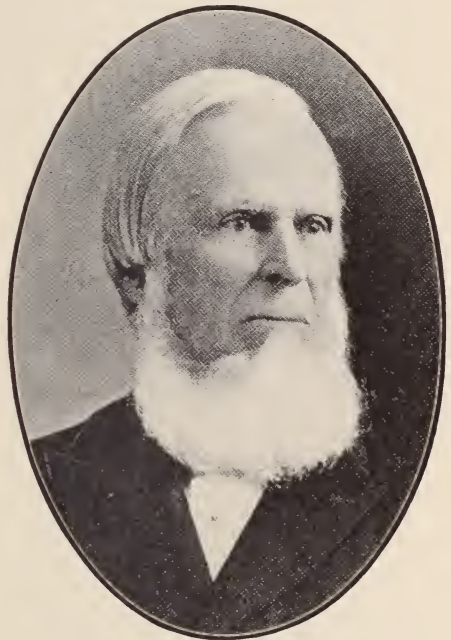
From the first they seem to have made a good impression. "They were entertained at our house," says a lady in San Francisco, "and that first night I tucked the two little boys in their bed. When I went to look at them after they were asleep, they looked so sweet I wanted to kiss them."

The destination of the party was the old home of Doctor and Mrs. House, at Waterford, N. Y. Here the good missionaries proved the kindest and wisest of foster-parents to their young charges. The Siamese language was spoken in the family circle, and scattered through the rooms were many curios and decorations brought from Siam. The boys were very happy here, yet they did not forget the old home across the ocean, and eagerly welcomed any one they had known there. One day a missionary from Siam arrived unexpectedly. Seeing him at the gate, Boon-Itt, who was playing in the yard, ran to him, exclaiming joyfully, "Doctor! Doctor! I'm so glad!"

In 1881, when the boys were sixteen, Dr. House sent them to Williston Seminary, Easthampton, Mass., to prepare them for college. Here Boon-Itt soon became a great favorite. As he began to grasp the knowledge of the Western world he showed an eagerness and a joy in acquiring it that made him a delight to his teachers. With the students he was equally popular. As in Siam, he became a leader in athletics. "In the gymnasium and on the athletic field, at baseball or football, his lithe and muscular body found few equals,"

says one who knew him. "His swimming feats and records were never equaled. In the classroom his work was always well done. In the literary society he was one of the merriest and most faithful. Everywhere his good humor and hearty laugh were contagious, and his unselfishness was a byword."

At Williams, where he took the



REV. S. R. HOUSE, M.D., OF SIAM

four years' classical course, it was the same as at Williston. He was an apt and conscientious student, dearly beloved by every one with whom he came in contact. In 1889, when he completed the course, no member of the class had a better general record.

It was at Williams that Boon-Itt found Christ and took Him for a personal Savior. Religious development is usually a slow process with the Siamese, and it had been so in his case. He had been faithful in church attendance and had read and studied



THE SCHOOL AT PITSANULOKE

his Bible, but this was largely the result of habit and from a desire to please his mother and Doctor and Mrs. House. His ideas on religion were indefinite and hazy, and it seemed hard for him to grasp the idea of a personal God.

When at length the awakening came, it wrought a great change in him. Making a full surrender to God, he resolved to study for the ministry and return again to Siam as a missionary. Meanwhile, working through the channel of the Young Men's Christian Association, he became a strong factor in the religious life of the college.

In the autumn of 1889, Boon-Itt entered Auburn Theological Seminary to prepare for his life work. To the Rev. John Timothy Stone, a fellow student in the seminary, we are indebted for two pictures of him, one of which reveals the winsomeness of his personality, the other the source of his spiritual power.

"On the tennis courts of the North-

field Student Conference in 1889 an interesting match was going on. From the side a number of students were twitting the players, but it was evident the sympathy was with the agile, black-haired fellow with a 'W' on his jersey. A well-placed ball near the back line won the game of the test set and called forth general applause. All we heard was: 'Good for you, Johnny Boon!' Then we saw for the first time that merry smile, that hearty, quiet laugh, those white teeth, and those keen, friendly eyes of the man whom afterward we learned to love as Boon-Itt. . . . During our seminary days, in the summer of 1892, two or three of us were camping on the far side of 'Old White Face' in the deep woods of the Adirondacks. We had two weeks together, and grew to know Boon as only man can know man after nights together in the open. It was there we saw his real friendship with the Unseen Friend, and hallowing the memory of those days in God's great forest, I

seem to see again his quiet, manly figure kneeling in the moonlight beside the trunk of a great tree."

Boon-Itt loved America and America loved him. While at Auburn he acquired citizenship, and became completely identified with the land of his adoption. So thoroughly was he imbued with the American spirit that no one at Auburn ever regarded him as a foreigner, and years after, in Siam, H. R. H. Prince Damrong pronounced him "an American missionary in everything but the nationality."

Early in the summer of 1893, Boon-Itt returned to Siam to take up his life work. For twelve years America had been his home, and those who knew him best felt that going away was a real cross to him—as much of a sacrifice as that made by many an American-born mission-

ary. Yet he found great joy in the thought of winning souls in Siam.

Meanwhile, across the ocean, his return was being anticipated with an interest not unmixed with anxiety. Orientals educated in the United States are not always easy to deal with on their return. But not so Boon-Itt. Notwithstanding his fine scholarship and very pleasing appearance, he was modest and unassuming, his one aim being to fit into the work with as little friction as possible. Dr. Eakin, who was then stationed at Sunray, tells of his coming, as follows:

"I recall with special pleasure the three months Mr. Boon-Itt spent with us after his arrival. The joy and pride of his mother was beautiful to see. His companionship was delightful to us and we spent many a profitable hour together. At first he seemed



THE OLD MANSE AT PITSANULOKE

a little bewildered, and was trying to get his mind rightly focused on the various phases of the work. He was troubled that his mother was living in a little, one-story, frame house, not realizing that it was a fine one from her point of view, and she was happier than in a larger one. He was sorry that his brother seemed afraid of him and held aloof. And he felt saddened by the separation from American friends. Showing us photographs of tennis-players and picnic parties, it was evident that he felt the severing of ties he had found so pleasant. Yet he never murmured or seemed to regret the step he had taken."

Boon-Itt's first work was to perfect himself in the language. His English was faultless, and he could read Greek and Hebrew at sight, but his knowledge of his mother-tongue, tho he could still use it, was only that of a boy of eleven. His mother was ambitious to see him a great Siamese scholar, and the older missionaries urged him on, in the hope that he would be able to make a revision of the imperfect translation of the Bible.

During his months of preparation he lived at Sumray, assisting the work in every way possible. Every one soon learned to love and respect him, and his influence in the church and Christian Boys' High School became very great. "In his quiet way he tried to show the students the manliest man who ever lived on this earth was Jesus of Nazareth," says Dr. Eakin. "It is noticeable that the young man who came into the church during this period were marked by a stalwart strength of character that is rare in Siam."

Not a little inspiration for his fu-

ture work was gained by accompanying the Rev. Eugene P. Dunlop on evangelistic tours through the country. By means of a stereopticon, great interest was aroused among the villagers in the life of Christ and Boon-Itt was very happy. "It is great joy," he wrote to America, "to tell the story of Jesus to the multitudes who have never heard it before."

On September 23, 1897, an important step occurred in Boon-Itt's career—his marriage to his cousin, Maa Kim Hock, a recent graduate of the Harriet House School at Wang Lang. For some time it had been a matter of speculation where this highly educated young Siamese would find a suitable helpmeet. Some years before, when the young daughter of a friend of his mother was sent to America to be educated many hoped that the two would meet and marry. They became very good friends, but the young lady fell in love with a young American physician and became his wife.

Boon-Itt's bride was heartily in sympathy with his life work, and made him a very good wife. Shortly after their betrothal he received an offer from a commercial house in Siam, at a salary supposed to have been between five and ten thousand dollars. On submitting it to his fiancée, she heroically answered: "I think we will be far happier at the Lord's work on a little money than to leave it for this large sum."

Soon after their marriage, Boon-Itt and his bride left Sumray and went with Doctor and Mrs. Toy to open a new station at Pitsanuloke, a month's journey up the Menam from Bangkok.

The special work assigned to Boon-

Itt being a board school for boys, he threw his whole heart into the task. The beginning was small, but it soon attracted the attention of the Government authorities, who set the seal of their approval on it by sending their own sons. As it grew in numbers and popularity a large building became a necessity, and this was erected at a cost of 4,000 tecals, every tecal being secured by Boon-Itt from the Siamese at Pitsanuloke.

His influence over the boys was

the mission schools were flocking to the city in ever increasing numbers, and in order to attend church, they must cross the river and go long distances to the suburbs. A great opportunity was being lost and the missionaries were much troubled. In his report to the Board, Dr. Brown wrote as follows:

"For this great work a man and a church are needed at once. No other need in Siam is more urgent. The man should be able to speak



THE BOON-ITT MEMORIAL IN BANGKOK, S. AM

unbounded. On Saturdays it was his custom to take them on long tramps into the jungle for the study of nature, and the keen personal interest he took in them all won him their deep and abiding affection. But there was a larger work to which God was about to call him. In 1902, when Dr. Arthur J. Brown, of the Presbyterian Board, arrived in Siam on a tour of inspection, he found that the most imperative need was a new church in Bangkok. Young men educated in

high Siamese like a native. He should be conversant with Siamese customs and etiquette, and so understand the native mind that he can enter into sympathy with it and mold it for God. There is one man in Siam who meets all these conditions. That man is the Rev. Boon Boon-Itt, one of the most remarkable men I have met in Asia. The Government has repeatedly offered him lucrative posts, and I was told by United States Minister King that a trading corporation in

Laos is eager to employ him at a salary of \$4,000 a year in gold. As a minister of Christ he receives \$650 and a tumble-down native house, yet he would rather be a missionary on these terms than an official or a trader on a high salary."

Funds for the new church had already been promised. Not long before, Phra Montri, a Siamese nobleman of great influence, educated at Columbia College, lost his only son. At one time he had been deeply interested in Christianity, but had drifted away, and now in his sore sorrow, one of the missionaries told him the story of a sheep that would not follow until the shepherd lifted its lamb on his arms and carried it with him.

This story made such a deep impression upon Phra Montri that he employed an artist to paint a picture of it for him. "I saw it in his house," says Dr. Brown, "a shepherd with a face so sweet and kindly, like unto the Son of Man, carrying a lamb in his bosom, while afar off two sheep that had been walking away from the shepherd were, with wistful eyes, turning around to follow their loved one."

In deep gratitude the father now offered to furnish all the money, above what the Siamese Christians could give, for building a church in Bangkok, his hope being that it might be the means of winning many young men. Being a friend and admirer of Mr. Boon-Itt, it was his wish that he might take charge of it.

At first Boon-Itt was loath to leave his work at Pitsanuloke, but presently he accepted the call and removed with his family to Sumray. There were three children now, a boy named

Samuel, for Dr. House, and two little daughters.

As the work progressed, he found it necessary to rent a small house near the site of the new church in the city proper, where new buildings for the Christian Boys' High School were also being erected. It was lonely at first, but after a while, when the school was completed, services were held in the home of Dr. Eakin, the principal, and the nucleus of a Christian community began to grow up in the neighborhood. While busily engaged in the church, Boon-Itt felt that some work ought to be inaugurated for young men during the week as well as on Sunday. For years he had cherished the plan of establishing an institution in Bangkok, with library, reading-rooms, and gymnasium, somewhat on the order of a Young Men's Christian Association, and the time now seemed ripe for it. Friends both in Siam and America showed such interest in the project that success seemed assured.

But alas! in the midst of it all, Boon-Itt was stricken with cholera, and died on May 8, 1903, after an illness of only ten days. For about two months before this no rain had fallen, and there had been much suffering by reason of the heat and the drought. At midnight, when Boon-Itt passed away, the wind was rising and dark clouds were gathering. Shortly after, the monsoon broke and there were torrents of rain. Of what took place in that house of mourning during the storm, Dr. Eakin gives a vivid picture as follows:

"The house shook under the fierce attacks of the raging tempest. Knowing the common superstition of the Siamese, we realized how terrible it

might seem to our people that a naked soul should go forth exposed to such a wild war of the elements. But the bereaved wife and mother calmly gathered the friends together in the little sitting-room, passed the hymn-books around and asked them all to sing. Through the long hours of that terrible storm they sang those hymns of Christian faith and hope and comfort.

"In the intervals they talked of the future. One express concern about the new church building. It would be hard to find a contractor to take up work that had fallen from a dead hand, owing to a superstition that the building would be haunted. Then Kru Thien Pow, his devoted assistant, broke down for the first time and wept aloud: 'I am not thinking of the new church,' he said; 'some one will be found to finish that. I am thinking of the Kingdom of Christ in Siam. Who will take the vacant place in this service?'"

The loss to Siam did, indeed, seem irreparable. From the field and the Board, from his fellow missionaries and his fellow students, and from the many friends who had known and loved him as a boy in America, a flood of letters came, expressing not only the keenest sorrow, but a strong desire to perpetuate his memory by the erection of a building such as he had in his heart when he died.

Committees were at once appointed both in Siam and America. In a short time the necessary funds were ready, and a beautiful building, known as the "Boon-Itt Memorial," was erected in Bangkok. All classes in Siam, including members of the royal family and many princes and nobles, gave to the fund and took great interest in the project. When Prince Damrong Minister of the Interior, was asked to contribute, he said with deep feeling:

"I am glad to help in a memorial to that splendid man. Boon-Itt was a true Christian. You may not know that I offered him a position which would have led to high titles of nobility from the King of Siam, to the governorship of a large province, and to a large increase in his income. Yet he declined these high honors and financial benefits that he might continue in the service of Jesus Christ."

The ten short years Boon-Itt worked in Siam were years of most fruitful endeavor. His death occurred before he was forty, yet he had already become the acknowledged leader of the Christian Church in Siam. Christians and non-Christians loved and respected him, and his influence in behalf of the Kingdom of God was unbounded.



THE CORRECT CHRISTIAN EYE-GLASSES

BUDDHISM IN PRACTISE

BY REV. J. M. MCGUIRE, ISEIN, BURMA



THE differences between Christianity and other religions are fundamental and abyssmal. In the Book of Esther, for example, the name of God does not occur, but the book holds its place in the canon; if, however, it should teach that there is no God in the universe and no soul in man, if it should teach the doctrine of *karma* and of transmigration, should we be able to believe that it was inspired by the same Spirit of Truth who taught another writer to say: "In the beginning God created the heavens and the earth" and "man became a living soul." God is not the author of confusion. "Because there are some virtues woven into heathenism," said the late Dr. Ashmore, "it does not follow that God made heathenism. God made gold, but He did not work it up into graven images. God made grain, but He did not make it into whisky. God made the natural virtues, but He did not organize them into Confucian and Shintu systems of ancestor worship and king worship." In the Book of Ecclesiastes, the preacher hits it off rightly: "Lo, this have I found, that God made man upright; but they have sought out many inventions." "Undoubtedly," says Robert E. Speer, "God has not forsaken any part of this world, and He has been educating mankind, but that does not entitle us to charge to Him all that has found place in the life and thought of men. We are bound to exempt God from responsibility for whatever is discordant with His character. The problem of the divine education

of the human race is still unsolved, and what we have to deal with to-day are the simple facts of the world. What religions are actually acquainting men with the character of God to-day, and making them sons of God and bringing forth the fruits of the Spirit of God? This is our practical question."

Without doubt the most remarkable, and in some respects the greatest, of the non-Christian systems is Buddhism. It is claimed, and by most scholars the claim is conceded, that the Buddha, in the 2,500 years since he appeared upon the earth and attained Nirvana, has had more disciples than any other teacher, not excepting even Jesus, the Christ. It is also claimed by Buddhists of the present day that there are at this time more followers of their system than of any other faith. But *vox populi* is not *vox dei*. The truth or falsity of a system can not be determined by the number of its nominal followers. Still, these statements are interesting, and indeed, surprizing. We had not thought that there were so many Buddhists. They, however, need qualification, for they are misleading, especially to a Christian, who would naturally regard the profession of faith in one religion as excluding one from being counted at the same time as a member of another and a different religion. Christianity is exclusive, but Buddhism is a parasitic faith, able to entwine itself about other religions and itself live without displacing them. Thus it is that Shintoists, Taoists, Confucianists and even Animists are also called Buddhists. Buddhism has ad-

vanced by being grafted onto other faiths, and, without changing the nature of the fruit, has yet given to it a flavor of its own. There has never been a land of which it may be said that Buddhism replaced the ancestral faith and itself became the one religion, out and out, of the people.

Buddhism in its origin was a protest against Brahmanism. In the religion of the early Hindus there were the germs of a faith in God, the creator. This is shown from the Rig Veda, a collection of over 1,000 poems, not all belonging to one period, but representing early Indian literature. The development of thought, however, was not as it was in Israel, in the way of clarifying and purifying the idea of the divine, until the mind should arrive at the conception of one God, almighty in power and infinite in wisdom and holiness, but rather was it toward a multiplication of gods, faith in which, during the period from 900-700 B.C., was undermined by speculation, until at length there was created a new ground of religious thought in the belief in the undisturbed, unchangeable, universal unity which lies back of this world of impermanence, and to which those who are delivered, leaving this world, return. Thus the way was prepared for the Buddha, and when he appeared, about 500 B.C., he rejected the many gods of the popular faith and built his system upon what he regarded as the unchangeable, universal law of the universe.

At this time Brahmanism, the religion of the day, was a hardened and petrified system of caste and ceremonialism. The offering of sacrifices had been developed by the Brahmins into a ritual which was practically the

whole of religion. This placed the people in their power and enabled them to fatten upon the offerings. It was a dreadful tyranny, a merciless and cruel oppression of the people.

Gotama was twenty-nine years of age, it is said, when, in his search for deliverance, leaving his wife and child, he went forth to the homeless life. This action on his part was not so strange in that land as it would seem among us. It was, perhaps, a frequent and familiar incident in the life of the day. He at first sought the truth by the way of asceticism but found it not, and asceticism and self-torture for its own sake have no place in the system of the Buddha. At last, after six years of search, sitting under a banyan-tree (called from this the Bo-tree, from *budh* to know), as the fruit and result of his own thought, and of the merit obtained in former existences, the truth dawned upon him, and from that time Gotama became the Buddha, the Enlightened One.

Looked at from the practical side and in the light of the need of his time, the teaching of the Buddha came as a great blessing to India. It was no small thing in an age of priestcraft and ceremonialism, to have a voice lifted up in the wilderness calling for personal purity and holiness as the only way of deliverance, to be wrought out by one's self without dependence upon a priest. Gotama did not make war upon caste, and yet at that time, when caste had fixt great gulfs between brother men, it was no small thing to have an order established which was democratic, and into which all men, regardless of caste, might be admitted. It was a blow at caste. As for the

home, the system of the Buddha made war upon it by enjoining monkhood, and it was declared that "the life of a woman is always darkness," and yet even thus her hard condition was improved, for she was permitted to become a nun and on the same condition that a man could become a monk, and she was not immured in a zenana, and the evil of child marriage was not encouraged, and to-day does not exist in Buddhist lands. And it may further be said, to the praise of the Buddha, and as a proof of his enlightenment, that his teaching was a protest against the whole system of superstition which the Brahmans had created.

But let us now examine the system a little more closely. What Gotama found under the Bo-tree, what made him the Buddha, was the knowledge of the so-called Four Noble Truths. The first of these is that sorrow is universal. To say that there is no bright side to life—that *all* is sorrow, seems to us a hideous untruth. But we are Christians. Let us put ourselves back, if we can, to that place and time, and look out upon life as Gotama saw it—no God, no Helper, no one to whom we may lift up a prayer, and nothing before us but an endless series of births and deaths, meaningless and resultless! Such a view of life darkens the world and overcasts the heavens with clouds. And so the light which this noblest and best man was able by his unaided powers to obtain was only darkness.

The second Noble Truth is that *desire* is the cause of sorrow. What is meant here is the thirst for continued existence, for sensual pleasures, and for worldly prosperity. All

desires tend to evil, an emotionless state is pictured as a most desirable and glowing attainment. How desire comes to be the cause of existence—what the nexus is—is a mystery known only to Buddha. The third Noble Truth is that in order to the cessation of suffering there must be the eradication of desire. This only states the obvious fact that the removal of the *cause* is necessary in order to a cessation of the *result*. The fourth Noble Truth is merely the method by which *desire* is to be eradicated and deliverance obtained. It is the Noble Eightfold Path: right faith, right resolve, right speech, right action, right living, right effort, right recollectedness, right meditation. With reference to these beautiful phrases, I make only the one observation, that we must not read into them a *Christian* meaning. They must be interpreted in the light of and in harmony with the system to which they belong.

The idea of a Supreme Being Gotama rejected, and characterized discussion of the subject as a "profitless inquiry." This was a fatal mistake, but from what we know of his environment we can not greatly wonder at it. He thought it better to believe in no god at all than to believe in myriads of them. And his system of salvation is remarkable, for in it there is no God, no altar, no sacrifice, and no prayer. The Buddha taught (and it was one source of his power) that a man can save himself here and now, by his own unaided efforts, apart from and independent of the gods. The phrase, "save himself," however, we must not take in its Christian sense. Perhaps the most distinctive teaching of the Buddha,

and that by which he most widely separated himself from the past, was his denial of the doctrine of a "soul" in man. Speculation in Gotama's day had almost reached the point of atheism. He took the final step. And if there is no God in the universe, of course there is no soul in man. Gotama was logical. Moreover, if transmigration is a true doctrine, then there is no such thing as a *human* species distinct from all other forms of life, man differs from the lower animals only in having a better *karma*. Consistently with this theory, the Buddha held that the *self* or personality has no permanent reality. It is the result of certain elements coming together—a combination of faculties and characters. No one of these elements is a person, or soul, or self, but to their combination the name *self* is popularly given. Nothing passes on from the old life to the new one except the *karma*, the force which tends to bring about a new combination of *life-elements*. It is only a terrible ignorance which can lead one to think, "I am," and the thought, according to Buddhism, is one of the worst forms of heresy.

This teaching as to *God* and the *soul* will help us to understand the Buddhist Nirvana, as to whether it is annihilation or not. In Brahmanism Nirvana meant the cessation of *soul life* by its reabsorption into Brahm, the *World Spirit*. But in Buddhism there is no Brahm and no soul, hence the end of rebirth is, logically, the end of existence. Many, however, do not acknowledge this, but hold Nirvana to be a kind of unconscious existence, in which the mind, having vanquished desire and destroyed the elements of physical

life, knows nothing and feels nothing. But this evidently is a distinction without a real difference, as such an existence, if it can be called an existence, is practically annihilation. It should be remembered that the Buddha did not expressly teach annihilation as the *summum bonum* of his system; he always refused to make an explicit statement on the subject thinking it better, apparently, to concede this much to the weakness of human nature.

No God, no soul, annihilation as the goal and end of life—these are the dreary triad of doctrines which lie at the base of the Buddha's system. They are not, like the great basal truth which God gave the early Hebrews, capable of more and more development, with increasing light, but they are rather themselves the *end* of a development, which, starting right, turned off in the wrong direction. And let us observe that these postulates have never yet in all the years since their first promulgation been able to get for themselves a place in the affections and faith of any race or nation. Individuals here and there have accepted them, but a whole people never. Men can not live upon negations; affirmation is more necessary than bread. Wrong at the foundation, untrue at the root, Buddhism has never had a doctrinal basis which could hold it together. Hence, as Sir Monier Williams has said, "It passes from apparent atheism and materialism to theism, polytheism and spiritualism. It is under one aspect mere pessimism; under another, high morality; under another, a variety of materialistic philosophy; under another, simple demonology; under another, a mere farrago of

superstitions, including necromancy, witchcraft, idolatry and fetichism."

In considering present-day Buddhism we should remember that this system, in its beginning, was not, like Christianity, given a social and intended by its founder to be a world religion. Jesus was conscious from the beginning of the universality of His mission. The kingdoms of this world were to become his kingdom. The Buddha had no such consciousness, and at first shrank from delivering his message, which was not the announcement of a kingdom at hand, but of a path whereby to escape from existence. He had no touch with society until there came to be a society of those who, as his disciples, had adopted the homeless life and become monks. It was only when, on account of the increase of his disciples, people complained: "Gotama is breaking up family life," that there had to be a relaxation of the rule so as to tolerate marriage and the family. Primitive Buddhism, therefore, had from its very nature no social gospel to proclaim. As, however, it quickly became a religion, and at present boasts of its millions of followers, it is only right that it should be asked to give an account of its stewardship, and to show what it has done or failed to do for those whose destiny has been committed to its care.

In studying the system in its practical working, we wish to see it at its best. It is thus we would have non-Christians study our own religion. We would not have them study it in Spain or South America, where the people are not permitted to read the Scriptures, but in England or the United States, where the Bible is an

open book, and where the Gospel is preached in its purity. In no other land can Buddhism be studied under more favorable conditions than in Burma. Sir J. George Scott, K.C.I.E., a distinguished officer of the Government of India, who has spent his life in the Orient, particularly in Burma, and who as a writer is not partial to Christianity, has this to say of Buddhism in the lands where it now exists:* "The Buddhism of China is a mockery and a by-word, and the monks are a shooting out of the lip. Japan grew up under Buddhism. The religion is nominally widespread, but among the many good points of the Japanese devotionism is not one, and as Buddhists they are a mere empty name. The Buddhism of Siam is very lax. Most of the Siamese monks would be unfrocked if they lived in a Burmese village. The Buddhism of Tibet is a wild travesty, with a hierarchy at one end, which is foreign to the teaching of the Buddha, and flat devil worship at the other. There remain the Buddhists of Ceylon and the Jains of northern India. As to the orthodoxy of the Cinghalese Buddhists there is no question. All believers acknowledge it, and make pilgrimages to the shrines near Adam's Peak. It is open to dispute whether the Jains, be they the sky-clad ones or the white-robed ones, are much better than dissenters, but their Buddhism, so far as it goes, is practical. The Burmese, of course, greatly outnumber both Cinghalese and Jains, and may, therefore, claim to be the strongest body of professing Buddhists in the world. It may also be claimed by them, or for them, that they most nearly follow the

* Scott's Hand-book of Burma, page 358.

teaching of the Buddha. And yet they are far from doing so unreservedly. But that is as much as to say that human nature is weak and easily led astray. The precepts of Buddhism are household words with high and low. . . . The ideas and language of the whole race are pervaded by Buddhism.

Burma is, therefore, the land in which to study Buddhism at its best. The European or American, however, is always at a disadvantage when it comes to setting forth the actual beliefs and practises of the people. He distrusts himself and his own impressions, and knows the more thoroughly the longer he has lived among them how little he can see into and understand their lives, how far they are from being all alike, and how easily almost any statement in one direction can be met by an equally true statement to the contrary. Moreover, if one presents the facts faithfully and truthfully as he sees them from day to day, he is liable to be thought prejudiced, and to be charged with wishing to represent Buddhism at its worst. But one must state the truth or what to him appears the truth, and surely this can be done in love.

When Buddhism was first introduced into Burma we do not know, but it was perhaps about the fifth century of our era; it may have been, as yet the Burmans claim, as early as 207 B.C. The matter is not important for our purpose. At Pagan, an old capital in Upper Burma, there are monuments of the eleventh and twelfth centuries, which show that at that time Buddhism had attained in Burma a condition of great splendor and power. It is safe to say that it

has been the accepted religion of the people for at least a thousand years.

Before the Burmans were Buddhists they were animists, or spirit worshipers, and their condition must have resembled the present condition of the wild tribes on the Burma frontier, with some of whom, as the Chins, there is a racial affinity. These wild tribes are not difficult to evangelize, and as disciples they are teachable. The progress of the Christian Karens is well known, and the Chins and Kachins, when they become Christians, also advance rapidly. It was good material with which Buddhism had to work. What are the results as seen in the people of to-day? Are the Buddhists of Burma spiritually minded? Are they an intellectual people? What is their moral and social condition?

It would seem to look for the spiritual in a system which denies that there is any such thing as spirit. But men are often better than their creeds. Among the fruits of the spirit are mentioned long suffering, kindness, meekness, self-control. These virtues were possessed by the Buddha in an eminent degree. There are some monks to-day and also some laymen in whom they are exemplified in a greater or less degree. But these are exceptions; the Buddhists of Burma, whether monks or laity, are not spiritually minded; far from it. In the villages and cities there are no Buddhist churches corresponding in their organization to our Christian churches, and for the people centers of instruction, culture and inspiration. In every village there is the monastery, and frequently a number of them, and there are the monks, who are, according to the system, the

real followers of the Buddha, but they have no duties and obligation, as shepherds and leaders of the people, who are left without guidance and instruction. About two and one-half per cent. of the Buddhist male population of Burma are wearers of the yellow robe.

In the beginning monasticism was, doubtless, useful to the Burmese. They were a wild people and it had a civilizing influence upon them, softening their barbarous customs and curbing their brutality. In the time of the Burmese kings the monks often interceded with the Government for the people, obtained remission of taxes in times of scarcity and disaster, and temporary relief in cases where there was a local failure of the crops.

But looked at as it is to-day, monasticism in Burma stands condemned. Monasteries are centers of indolence instead of industry, and in some cases they are hotbeds of crime. Gotama made the brotherhood democratic, which was a blow at caste, a great thing in his day. The monk was not primarily a teacher, he was a man who recognized the vanity of life, and withdrew from the world that he might by meditation conquer desire and enter the path of Nirvana. Why should not the door of the brotherhood stand wide open for the entrance of all such men? But in Burma to-day this wide-open door is entered too often by lazy, ignorant, and in cases not a few *bad* men. The picturesque language of Victor Hugo may be applied to Burma: "He who says 'monastery' says 'marsh,' and the yellow robe is 'the winding sheet' of the thinking man."

In addition to the five rules to be kept by the laity, and which I shall

mention later, the monk is burdened by such trifling rules as, not to eat after mid-day; not to dance, sing or play on a musical instrument; not to color the face with sandalwood, sleep on a high bed, or touch gold and silver. Such rules have nothing to do with a man's heart or thought life; they are merely external, and the monk's observance of them is of the same fashion. For example, a monk will cover his hands with a handkerchief and receive as much gold or silver as may be given to him.

The chief means of the laity for acquiring merit is by giving to the monks. This the monks urge upon them in all their preaching. In fact, their sermons are little else than exhortations to a charity of which they themselves are to be the recipients. To give to the wise, according to the Buddhist view, is better and more profitable than to give to the poor and needy. The higher the recipient the more meritorious the offering. "The layman's life, it is said, is full of danger, and almost inevitably involves demerit, but by well-placed gifts, seed sown in the right field"—that is, offerings made to the monks—"he can be assuring a vast crop of merit. He may secure many births in heaven, and have but few in hell." Thus, the giving of the Burmese is in the nature of a commercial venture, and they naturally put their money where they think the best return upon it will be realized. Monasteries, pagodas, idols, robes and other articles for the monks—it is to these that the great stream of Burmese benevolence constantly flows.

The deepest, saddest failure of Buddhism is in its having for its millions of followers no revelation of

God. Yet the common people are not consciously atheistical. They say that Gotama is their God, and in their minds he is a deity of a sort. They have the greatest of reverence for him. He is called the Blest, the Perfect; he is the "joy of the whole world; the helper of the helpless; the deva of devas." It is true he is gone, but they have his images, and his last injunction was, they say, that they should worship these. They are of all sorts, molten images made in Birmingham, England; and molten images made in Mandalay; images chiseled from alabaster, and images carved from wood. They are of all sizes—the reclining Buddha at Pegu is 181 feet in length—and there are little Buddhas only an inch or two long. Many of the people do not get beyond the images in their worship, but the more intelligent say that the image only helps them in their worship of the Buddha. There is no one to hear prayer, yet they pray, hoping in some way unknown to them to receive benefit.

The Buddhist doctrine of no soul in man is not the belief popularly held by the Buddhist people. The Burmans believe in an immaterial part in man's nature, which may wander away temporarily, as in dreams and swoons, without causing death. When a wife dreams of her absent husband it means that their spirits, as we should say, have wandered away from the bodies and met in dreamland. This belief of the Burmans is an inheritance from the time they were animists. Buddhism, in fact, is only a veneer over their former animistic faith. If you scratch a Burman Buddhist you will find a spirit worshiper.

The doctrine of Nirvana is too ab-

struse for the common people. Also Nirvana is too remote and too difficult of attainment. They prefer something more tangible, and also, if the truth must be told, something more carnal. Apart from Nirvana, there are, according to Buddhism, thirty different states or conditions of existence. Four of these are states of suffering in which beings pay the penalty of their evil deeds. Of these unhappy states, one is the animal kingdom, comprizing all forms of animal life. Life as an animal, whether beast, fish, fowl, reptile or insect, is regarded as a punishment for sins. The denizens of the second and third states of suffering are purely fabulous beings. The fourth state is the Buddhist hell, which is divided into eight principal hells, and these again are subdivided. One day in some of these hells is equal to from 500 to 800 of our years, and punishment there may extend up to 16,000 infernal years. In the larger pagodas and places of worship, supposed scenes from the states of suffering are painted upon the walls, and also scenes from the states of bliss. One of the happy states is that of man, and six others are those of the nats, who are corporeal beings superior to man, and occupy six different seats on the Myinmu (Meru) mountain. The life of a nat is one of sensual bliss and may last for 500 years, but that would be equal to 9,000 of our years. The nineteen remaining states are those of the Brahmas, who occupy the higher celestial regions. They are, however, too high above the people to have much an influence upon them.

With so many attractive states of existence open to the man who can

accumulate merit sufficient to attain them, the doctrine of Nirvana has too much competition, and make little headway among the Burmans. What the Buddhist wishes is to avoid rebirth in any of the states of suffering, whether as an animal or in one of the hells; he would like rebirth as a man, especially as a rich man; and better still, if he could attain to it, would it be to be born a nat.

What about the intellectual life of the people? The Buddha was the "Enlightened One." Are the Buddhist people enlightened? His great work it was to abolish ignorance; how has he succeeded in Burma? But we must look to the meaning of our terms. The Buddha was the "enlightened one" because he thought his way through the mystery of rebirth and discovered the Four Noble Truths. The ignorance which he sought to abolish was ignorance as to the necessary connection of sorrow with existence. The system of the Buddha places all the emphasis on these so-called "truths," and regards everything else as of no importance. Questions of science, geography, astronomy, or even of metaphysics, are set aside as useless subtleties. Ignorance of these is not the ignorance which ruins. The Buddha thought that he had found the path which leads to the cessation of suffering, and he set so much by this "knowledge" that he cared not for any other. This was the spirit of primitive Buddhism. Nevertheless, Buddhism, as we see it in Burma, has its cosmogony, its geography and its teaching upon almost all subjects. Everything lay open to the mind of the Buddha after he obtained omniscience, and what the Burmans now believe upon *these* sub-

jects, as well as in religion, is what the Buddha *himself* is supposed to have taught. In answering the question, therefore, as to what the religion of the Burmans is, it is not enough simply to point to the Pali canon and primitive Buddhism, for their cosmogony, geography, and much of the folklore in which imagination runs riot are to them, equally with the most ancient doctrine, part and parcel of the Buddhist faith.

It is impossible to present in this paper, even in barest outline, the Burman view of the world. It is well set forth in Spence Hard's well-known "Manual of Buddhism." Standing in the center is the Myinmo (Meru) mountain, which rises to a height of 84,000 yoozanas (a yoozana is $13\frac{1}{2}$ English miles), and it has an equal depth below the sea. That part of the world which is the abode of men and animals has a diameter of 1,203,400 yoozanas, and its depth is 240,000 yoozanas. The half of this depth consists entirely of dust and the other half of stone. Underneath this is an enormous volume of water, and beneath this another volume of air. Beneath the air there is nothing but vacuity. This may serve as a sample of the Burman view of the world. It is an unquestioned belief with those who have not had a thorough training in a mission or government school, and even by some of these it has not yet been given up. It is only recently that the Government have ventured to make geography a compulsory subject for study in all the schools of the land. In some schools, not mission or government, but Buddhist lay schools, pupils are taught that the Buddhist view of the world is the true one, but that, nevertheless, when

the school inspector comes to make the annual examination, pupils must say that the world is round, and answer other questions in geography in harmony with the "English" view, so that they may be permitted to pass the examination. In the monastic schools, aside from a smattering of arithmetic, nothing is taught save the subject of religion. The number of pupils in these schools is at present not great. Most men among the Burmans can read, but when they do so it is generally in a loud voice and with little thought as to the nature of the subject-matter. A good many women, particularly in Lower Burma, can read. This is a result of missionary activity and example in the education of girls.

From what has been said as to their intellectual development, it will readily be imagined that the Burmese are a superstitious people. It is not undertaken in this paper, however, to set forth how superstitious they are. That would require a volume. They have a book called "Bedin," which is a work on astrology, explaining the signs of the heavens; another book called "Deihton," explains the signs, good and evil, to be drawn from objects upon the earth. Omens are found in everything—the aspects of the sun, moon and planets; from the wood in one's house, boat or cart; from the howling of dogs, the singing of birds, and even from the involuntary movements of one's own body. A dog carrying a bone, a hen on her nest, the way in which one person meets another in the road, and what that person may be carrying, whether a broom, a spade or a fish; the way in which bees make their comb, the way in which birds

light upon the trees or the roof, the shape of the holes made by mice, and so on almost without end.

The credulity and superstition of the Burmese make them the easy victims of quacks and charlatans of every description. But let us not be uncharitable in our judgment. The Burmese are, perhaps, not worse than other races who have never had a knowledge of the true God. They are naturally a people of bright mind, but they are idolators, and idolatry is not the soil in which to grow intellect. "They that make them shall be like unto them."

What is *the moral and ethical* significance of Buddhism? In the Buddha's teaching there are many beautiful ethical precepts. His life, too, seems to have been almost a perfect incarnation of what he taught. This has been to Buddhism a source of untold power. The Buddha, in his life and ethical teachings, has been often compared with the Christ. But, as a matter of fact, the ethical system of Buddhism does not work in practise, and a careful examination reveals many great weaknesses inherent in it and part and parcel of it. These it is possible here only to mention. First and greatest is the absence in it of any idea of God. Because of this it has been necessary for the Burmans to live lives practically atheistical, to the great detriment of their happiness, character and conduct. Another weakness is the pessimism which colors the whole system. Meditation is enjoined, but only on subjects best fitted to destroy one's desire for existence, such as the impurities of the human body, which are set forth with disgusting minuteness, and upon

other subjects equally unedifying. A third defect is the absence of any appeal to the conscience, to the sense of duty. The Buddhist may observe the precepts or he may disregard them, it is a matter which concerns himself, and the moving consideration with him, according to the system, will be the merit which he will acquire in the one case or the demerit which will come to him in the other. The earnestness which Buddhism inculcates is thus put upon a low and very selfish plane. A system of morals in which the hope of reward and the fear of punishment are the only constraining motives can not help men very far up the ladder of virtue.

In Christian lands the ministers of Christian churches are preeminently the leaders of the people in all great questions of moral and social reform. In Buddhism the conception is different. The monk enters the sacred precincts of the monastery for the purpose of seclusion. He is seeking for the calm and passionless state in which there is no such thing as desire. It was said of Jesus that he went about doing good. The same was said of the Buddha, but in this he was nobly inconsistent with the precepts of his own system. Yet the Buddhist monk, if he is an upright man, is by no means without influence in his village. As he goes quietly about, with shaved head and bare feet, and clad in the yellow robe, his dignified and solemn deportment radiate respect for his religion on all sides. But his influence is the silent influence of his manner and the garb he wears, not the influence of an active participation and fellowship with the people in the burdens and re-

sponsibilities, in the sorrows and trials, which they have to bear.

The precepts of the Buddha were at first given only to his immediate disciples, the monks. But later, as has been already said, the laity had to be recognized. Family life could not be broken up, and without the offerings of the laity the monks themselves could not exist. There are five rules which are binding upon all Buddhists, and the morality of the Buddhist laity may be fairly tested by the way in which these rules are observed. They are: 1. Not to take life. 2. Not to steal. 3. Not to commit adultery. 4. Not to lie. 5. Not to drink intoxicating liquors.

The rule against taking life applies to the whole animal kingdom. In Buddhism there is an identification of all the various forms of life, and hence a distorted morality with reference to man's relations to the lower animals. It tends to make the Buddhist more kind to animals, and yet not to the extent which one might think. For an animal may be treated most cruelly without transgressing the command by actually taking its life. Under the Burman kings it was prohibited by law to kill any large animal, as the ox or buffalo. The result was that animals which died of disease or old age were eaten as food. This is still a custom in all parts of Burma. There are plenty of fishermen among the Burmans, but their business does not accord with their religion, and they get scant respect from the people, who, however, freely buy their fish. They also buy beef and pork in the bazaar, the animals being killed by Chinamen or Moham-medans. They observe only the letter of the law, and the motive is the fear

of the demerit which may come to themselves if they transgress it.

As to intoxicating liquors, the Burman people are not drinkers. They know how to prepare an intoxicating drink from rice and also from the sugar of the palm, but, with rare exceptions, they do not indulge in this. Their usual beverage is water, and they also drink tea. In these days the evil example of Europeans is leading some of the young men of Burma to drink, but this is opposed to their religion and to the time-honored custom of their race.

As for the remaining three precepts—not to steal, not to commit adultery, and not to lie—it is hardly necessary in speaking to those who know human nature to say that they are not kept. Prohibitions, mere negativisms, can not make men righteous, for it is out “of the abundance of the heart that the mouth speaketh” and the life is lived. Where is the non-Christian religion that can plant truth “in the inward parts?” that can give to men nobility and stability of character? It is certainly not Buddhism. Truthful, chaste, honest in business matters—the Burmans are not. Yet there are individuals among them who are most estimable people. And there are Burman Christians, who illustrate by their lives of virtue and piety, what the people might have been had Christ instead of the Buddha been their Master during these many centuries.

From what has already been said it will be possible to infer considerable as to social conditions among the Buddhists of Burma. We can touch the subject only briefly. The Burmans have never been over crowded as have the people of India and

China, and with the minimum of labor the rich soil of their country has given them abundant harvests. Hence they have been well fed. Their religion could scarcely be thought of as a system devised to make men happy, but they do not take to heart its dreary pessimism. They look to their offerings for the merit which is to place them well in the next existence. Meanwhile they enjoy the present.

Their religious gatherings are of a festival nature, only a short time need be spent in worship, and the rest can be given to visiting and having a good time. But with many of them “a good time” means sensuality and sin.

As elsewhere in the Orient, age gets reverence in Burma. Young people are respectful to their elders. Children are devoted to their parents, and will support them if they have need. In Burma there is little of actual want as compared with India and China. As a rule the Burmans are kind to those in distress and will feed the hungry. But organized charity is left to the Christians. Hospitals and homes for lepers and schools for the blind are not established by Buddhists in Burma.

The present is a time of transition and change in Burma. Influences from without have entered, established themselves, and grown strong. Britain took over the government from the Burman kings and pacified the country. Western civilization entered. Steamboats whistle on the rivers and railway trains speed over the land. Communication is easy. Immigration from India and China is rapidly adding to the population. Protestant missions were in Burma be-

fore the advent of the British, and the Roman Catholics were there before the Protestants. Missions are aggressive, instant in season and out of season. An impression upon Buddhism is being made; it is inevitable. The ties of religion are not so strong as they once were, and ancient customs are not so much regarded. This has its bad as well as its good side.

Just now we hear much of a "revival" of Buddhism. It is natural that this should be attempted, but impossible that it should succeed. It would be as easy to "square the circle" as to revive Buddhism. It has no principle of progress and is out of harmony with the conditions which environ it in Burma. Buddhism can not assimilate Western thought and civilization without itself ceasing to exist.

But what has already taken place may serve to indicate for us what the course of development will probably be. Buddhism is doing something in Anglo-vernacular school work both for boys and girls; it has a tract society and a missionary society; in Rangoon there is a Y. M. C. A. These methods have been suggested to Buddhists by the work of Christian missions which they see about them. They are not well supported, and not much has been accomplished. The gifts of the people are not easily diverted from pagodas, monks and

monasteries. Yet the more enlightened of the Buddhist people will in the future tend more and more to work along these lines. This is a direct result of Christian missions.

Buddhism has also been influenced by Christian teaching. Buddhists have been known to hold prayer-meetings, and to claim that "Nirvana is only what Jesus calls eternal life." They have said that God will reward them for their works of piety, and when asked where God is they have pointed upward. Buddhism will doubtless take over much more from Christianity and, of course, without ever admitting its distinctively Christian source.

While thus appropriating Christian teaching to itself and copying Christian methods of missionary work, Buddhists are at the same time proclaiming that Christianity has been discredited in the West, that in Europe and America it is dying out, but that Buddhism is the religion of evolution and in alliance with modern discoveries and Western philosophy.

This is the present situation. As said above, it is a period of change and transition. Meanwhile, Christian missionary work is advancing hopefully. Ultimate conquest of the land is assured. It was Burma of which Dr. Judson said so many years ago: "The outlook is as bright as are the promises of God."

THE POWER BEHIND IDOLATRIES

A vast body of truth lies behind a few words of George Dana Boardman:

Satan lords it over man's moral nature. Look at the world's idolatries: at its Apis, Baal, Dagon, Mithra, Siva, the Greek and Roman mythologies, or at the idolatry of second causes, the worship of antecedent, and consequent, the adoration of the powers of nature. What is materialism but a sort of sublimated fetishism!

TURKEY IN THE THROES OF NATIONAL REBIRTH

REV. GEORGE F. HERRICK, D.D., CONSTANTINOPLE



HALF a century ago the people of America were enduring the anguish of "a new birth in freedom." At tremendous cost was the world assured that "government of the people, by the people and for the people should not perish from the earth."

We know now far better than the most sanguine prophet of that time knew what that new birth in freedom means to the other peoples of the world. The influence in Europe of the vindication of popular government in America was immediate and beneficent, and it has been permanent.

Perhaps no man living fifty years ago foresaw the stupendous power of influence which popular government, justified in America, would exert upon the old nations of Asia. Even now, occupied as we are with solving political problems close at hand, do many clearly see how far American national life in liberty is revolutionizing Oriental peoples?

Only my lifelong residence in the Ottoman Empire justifies me in presuming to shed some light upon the problems now in process of solution in the nearer East. Touching the vaster problems of the farther East, charged as they are with momentous issues not for China alone, but for all mankind, I have no claim to speak. Do not those stupendous movements immeasurably transcend in interest and importance nineteen-twentieths of the news with which our daily papers are filled? Thirty years ago Dr. Wells Williams, who then knew both China and Japan better than any other American, said to me: "Of the people of the farther East, it is the

Chinese on whose mental integrity and stability of character we can most confidently rely to meet the changes which coming years will usher in."

Nearer home we may contemplate with intelligent and sympathetic interest the throes of national rebirth as they have been revealed before our eyes for three years past, in the effort to unite into one people the various Mussulman and non-Mussulman races, who alike regard the soil of Turkey as their fatherland.

On April 27, 1909, there ended at once the nine months' farce of constitutional government with a typical Oriental despot on the throne, and the reign, extending over a third of a century, of the Sultan Abdul Hamid II. In fact, the new régime began from that hour. Glance back four years. How did the Mussulman and the non-Mussulman in Turkey regard the future of their country? They were all rank pessimists. How could they be anything else? All power was in the hands of an irresponsible autocrat, self-imprisoned in the trebly guarded rooms of his own palace. Venality, hypocrisy, sycophancy, lying reduced to a fine art, had reached in the entourage of the imperial palace the *ne plus ultra* of infamy. Dire poverty and heartless oppression had made the people hopeless. Men learned how to talk for hours about idle nothings to escape the fangs of the ubiquitous spy. Upright men and uprightness itself were banished from the realm. Truth was not current coin. Any man who dared speak truth in or near the Star Palace fled the country or was exiled. Liberty! The word could neither be spoken

nor printed. The only peace that reigned was the peace of a graveyard.

This was the inheritance of the party of revolution and reform which seriously undertook the administration of government in a land all sea-coast and border line, with jealous enemies on every quarter, with its internal resources wantonly wasted or utterly neglected, with nine-tenths of the Moslem population altogether unready and unwilling to be of service in the new era of reform. For age-long antipathy has existed between Mussulman and subject Christian races, and equally between different Mussulman races, the Arab hating the Turk, neither Arab nor Albanian loyally subject to Ottoman rule.

Christian aspiration, violently suppressed for half a millennium in the Armenian and Greek peoples, sprang into new life.

Both those races are the inheritors of a very ancient and noble national history of which they are justly proud. The relation of the average Christian races to their Mohammedan rulers during all the centuries of their subjection has been one of acknowledged inferiority. The Turks have utilized their Christian subjects in their own interest, and have despised rather than hated them. The suppression of national aspiration, resulting from these conditions, has made the change which has now transpired more significant and emphatic.

It should never be forgotten that race and religion are in Mussulman Turkey quite identical. A Gregorian Armenian who becomes a Catholic is now a *Catholic*, not an Armenian. A Greek who becomes a Protestant is regarded by the Greeks as having severed himself from that illustrious

race. Every officer of a Moslem state is equally a civil and a religious officer.

Now note that when the constitutional régime really came into power in Turkey, with the deposition and deportation from the capital of Abdul Hamid, Austria-Hungary had already annexed Bosnia and Herzegovina, Bulgaria had hastened to cut the last bond which bound her to Turkey, and Crete was prevented from following suit by the intervention of the Powers.

It was a *sine qua non* for the success of the new order that the military forces of the empire, already formidable, be reorganized and strengthened. Accordingly, the military leader, Mahmoud Shevket Pasha, who, in April, 1909, leaped by one bound into world-wide fame, has been the strongest man in the government for the past three years, exercising martial law at the capital and undertaking the control of affairs throughout the country, including Albania and Arabia, by military forces, expending thereon more than half the revenues of the empire.

At the outset much sympathy was shown to Turkey in her efforts at reform by all the states and peoples of Europe. This is part and parcel of European history during the past three years. Many most essential reforms were carried out, and that promptly, to the credit of the new order. The infamous spy system was swept away at one stroke. Freedom of travel, of the press, of public assembly, became facts in the life of the people for the first time in the course of Ottoman history. It was impossible for the new-formed government at once to dismiss from of-

fice all unworthy and incompetent men and fill their places with upright, capable and loyal men. There were not enough good and capable men to go round. Besides, the sudden dismissal from office of many thousands of men, parasites tho they were, was fraught with peril. These men would form a great army of malcontents and conspirators against the new government.

In April, 1909, thousands of men of many races, many of them patriots and possesst of European education, had returned to their Fatherland, and little by little they became leaders in civil affairs, in the press and in Parliament; and, however many and serious the shortcomings of the Ottoman Parliament during the three years of its existence, it may fairly be said that Western Parliaments often live in glass houses and should not throw stones.

All this was but a beginning in the actual establishment of constitutional government in the sense of government "of the people by the people and for the people." "By the people" must still and for long years to come, both in the near and the farther East, in all Asia, in fact, and in Africa, also, be eliminated from the statement which expresses what popular government in its true sense really is. Even within the party of reform differing and opposed ideas quickly emerge. The Greeks cherish hopes and plans that differ radically from those of the Turks. The Armenians mean by patriotism, a word they are fond of, something which bears little resemblance to the meaning the Turks attach to the term. It is a noble ideal which the "Young Turks" announced as that which they meant to realize,

viz.: the uniting into one people of the several races of which the Ottoman Empire is composed. But the actual realization of this ideal requires not three years or three times three, but at least the time for two generations of men to pass over the stage of action, and the practical difficulties in the way of its realization are complex and numerous beyond all calculation. It is a Herculean task, and as yet we look in vain for a Hercules to perform it.

Mistakes! Of course there will be mistakes made. But was there ever a task undertaken by mortal men where the really able and patriotic leaders more richly deserved the sympathy of free peoples? Here is an instance of the impossibility of doing the things the leaders in the new régime saw that actual conditions required and even when they did their best to meet the need. Nazim Pasha, one of the ablest and most upright public servants Turkey ever had, was sent, as both civil and military governor, to the great, remote province of Bagdad. The Beys, who had done as they pleased for cycles of time, did not like this reforming ruler. They jumped upon him with both feet and all together, and Nazim had to be retired. The administration of the distant province of Tripoli also was *waiting* for better times and better men.

The Present Situation

Now we face conditions which every true friend of Turkey profoundly regrets. Conciliation, not force, should have been used for restoring normal order in Albania.

The Albanians, Mussulman and non-Mussulman alike, insisted on their

right to use their own language in the Latin character in their schools, a right which the Government should have granted.

In consequence of the course adopted by the Government in Albania, and the very serious sufferings to which the Albanians were subjected, sympathy for the Turks cooled throughout Europe. Italy saw her chance. During the reign of Abdul Hamid, among the Powers of Europe there was an unwritten agreement or secret understanding that at the approaching disruption and partition of the Ottoman Empire the share of Italy should be the province of Tripoli in North Africa. So Italy, taking no advice from any European state, and utterly ignoring the Hague agreement, to which she was co-signatory with Turkey, launched her ultimatum, tho she had no *casus belli*, and hurled her well-prepared fleet and army across the Mediterranean sea on the most gigantic piratical expedition known to history.

The Arabs appeared to submit, even, it was claimed, to welcome the invader! Did not the Italians understand those Arabs? Did they believe them so pusillanimous as to give up their homes without lifting a hand to save or retake them? Suddenly the Arabs fell upon unsuspecting Italian regiments from the rear and slew some hundreds of their men. They were acting according to *their* laws of war and according to the teachings of their religion. What then? The Italians, who had seized their land, and had brought over their priests to convert the Arabs to their faith, remorselessly slew 4,000 men, women and children, on the plea of military necessity! What was then to

be expected? A rising of Turks, Arabs and other Moslems against all Christians was to be expected.

Now observe the self-restraint and the justice of Turks under dire provocation. They discriminated between Italians and other Christians. They did not declare a Holy War, tho hate toward their ruthless enemies burned within them. If the new order in Turkey can stand such a strain as Italy has most unrighteously subjected it to, it will mean more of character in the patriots of that land than Christendom has credited them with. Turkey feels her need of help from peoples of the West. Especially does she respect and trust Americans, and may we not cherish the hope that this unjust war will result in better opportunities for Americans to aid the educational, social and political rebirth of those ancient peoples of that historic land?

Ever since the work of American missionaries in Turkey began, the missionaries have lived in the midst of the Mohammedan population, on friendly and kindly terms with their Moslem neighbors. As the years have passed the observant Turks have come to trust and esteem these Americans resident among them. Old prejudices have yielded, interest has been awakened among the Moslems to understand the reasons why these foreign Christians represent an intelligence and a prosperity and a social order which is wholly foreign to their own experience. Little by little they have begun to read the Christian Scriptures circulated in their own language, also other books and booklets of Christian teaching. In the more recent years they have observed and praised the educational

work done by American missionaries, and have begun to send their own sons and daughters to American schools.

Within the last score of years hospitals and dispensaries have been established by American missionaries in the chief interior cities of the empire, and more than one-half of the patients treated in these institutions have been Moslems of the various races.

In these ways the Turks have been reading object-lessons in practical Christianity, and that with marked and permanent results. They do not yet show a desire to change their ancestral religion for that of these newer races of the West. Is it surprising, in view of what they know of European Christianity, that they do not? But the influences that are extended among them are already fraught with blessing and contain the promise of vastly greater blessings

under the new order of government in the years to come.

Let the Great Powers, if they must, remain neutral, muzzled, while the unequal contest rages between Italy and Turkey. The press and the peoples of Christendom have, with great unanimity, condemned the conduct of Italy and lifted up their hands in horror at the ruthless massacres perpetrated by Italian soldiers. Turkey at the outset begged and begged in vain for the mediation of Christian Powers. She has despaired of receiving from any Christian Power the help her righteous claims fully merited. She is enduring the throes of national rebirth, deserted and alone. To Americans within her borders, and to the free people of this land she looks for sympathy, and when the crisis is past, for substantial help in the development of national life made secure by education and moral uplift based on American—let *us* say, Christian—ideals.

INFLUENCE OF AMERICA ON CHINESE STUDENTS

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ON the way from materialism to consciousness of religion, the Chinese student finds that his own intellectual faculty, fostered by a fair amount of scientific learning, becomes a great barrier which seems unsurmountable at first. Until the rock cliff becomes transparent, he can not be induced to see the road beyond it. For the few through and through materialists, the existence of supernatural being remains to be proved by those on whose side the burden of

proof falls; and as far as this is concerned, no Descartes has ever yet succeeded. If such extreme materialists are few, it is because Confucius, their greatest Chinese authority on moral questions, did not deny, but confess ignorance of what is beyond this world. Of those who appreciate the value of this confession of ignorance, the attitude toward religion is entirely different from those of the materialist, tho scarcely more satisfactory according to the strictly Christian point of view. They seem to regard religion as a factor—a means to an end.

Some of them, however, would readily concede, after a careful examination of facts, that the Christian religion, with all its historical process of adaptation and improvement, has been a very great factor in securing progress and happiness for mankind. Wherever there is Christianity, there is progress, there is wealth and there is power. But as long as it is not the only means to the end (which is, of course, true, if the hypothesis be taken for granted), they have good reason to refuse distorting their intellectual faculty to solve this spiritual riddle. In other words, they approach religion from ethics, and not from the metaphysical nor from any other point of view.

The majority of the Chinese students in America were not brought up in Christian families. They were not familiar with the teachings of Christ until they were full-grown. They are not profound in Western music, Western poetry, and Western classics. At home they have seen more of Western aggression than they have heard of Western preaching. Owing to these facts, they lack the essential means of access to the understanding of concrete religious concepts. To them, religious teaching seems to be largely for the preservation of moral order, of which China has too much, while scientific learning is for progress, of which China has too little. We suspect that even some of the Christian Chinese students hold this view.

This lack of means of access to the appreciation of concrete religious concepts, combined with the earnestness with which they pursue their studies that are of material use to China, accounts for the undue neglect of the

religious phase of life of a large number of Chinese students. Out of 800 Chinese students in this country, only about 200 are Christians and probably one or two Mohammedans. Every year there are several who, having been convinced of the truth and usefulness of Christianity, adopt the Christian faith. During the last year, fifteen such cases were recorded; a majority of these persons, however, had received missionary education before they came to America. This gives us an idea of the extent of America's religious influence upon the Chinese students. Curious enough, such influence does not necessarily come from religious institutions. The results are to be classified as the by-products of intellectual enlightenment, as we shall presently see.

According to a prominent member of the Chinese Students' Christian Association, who is also well acquainted with those who have recently become Christians, it was the intellectual influence that brought about the change in their belief. "They were convinced," said he, "rather than converted." Their spiritual faculty was enabled to see through the rock cliff which once formed an unsurmountable barrier to their pure reason. Of course, when one undergoes a decisive change such as that of religion, other influences of a more or less emotional nature must also have been present. But in the case of the Chinese student with the peculiar circumstances of his early education, the intellectual aspect of the problem evidently has to be solved first. Then, just as some are brought into consciousness of religion, many others are brought nearer to such state of consciousness through the action of the

same influence which has a tendency to remove misunderstanding and to humble the conceited. Those who are thus brought nearer to religion, tho indefinite as to their position, will by no means be less significant in the future religious development in China.

Splendid opportunities to obtain enlightenment on religious questions, especially their philosophical side, are frequently found during a student's career in America. Such opportunities, however, are not necessarily in the nature of religious exercises. Public lectures on religious and philosophical subjects, especially the latter, college studies in sociology, social sciences, comparative religion, and ethics, and sometimes even friendly conversation on religious topics, all these have a convincing influence on the student. To many of the Chinese students who maintain the idea that while the material civilization of the West may be superior to that of the Chinese, the superiority of the moral civilization still belongs to the latter, the above-mentioned studies enables them to value the Western institutions according to the Western point of view, and finally to enable them to admit of certain modifications to their original view. To the materialistic, these studies are extremely alluring at the outset on account of the seeming harmony with their convictions. Their spirit of scientific inquiry induces them to go deeper into those branches of learning, till finally the same spirit of theirs force them to see that in order to be scientific, they must admit of certain principles and facts tho these may not have occurred to themselves in actual experience of life. It may be questioned, however, why these secular studies, which are generally re-

garded as antagonistic to religious ideas, could have an effect on the Chinese student favorable to religious ideas. The answer is, that while these studies are in general incompatible with certain specific religious dogmas, they nevertheless serve to confirm and to give a more permanent support to the fundamental principles of religion with which they are not in conflict.

There is an actual case of a Chinese girl student, who, tho highly educated in Chinese literature and old ethical ideas, and not without a conservative turn of mind, became a Christian after a very few years' stay in America. She testified to her friends that it was her understanding of the fundamental principles of Christianity that made her become a Christian in order to let her future conduct be guided by those principles. We have reason to believe that her religious principles, like that of many other Chinese students in this country, is probably inclined to be liberal, but it is perhaps equally true that it will be useful and will stand the test of many a hard problem. Another student testifies that he became thoroughly convinced of the truth of Christian doctrines through the chance reading of a certain book on that subject. Here the change is perhaps entirely free from emotional or other inexplicable factors. However, we must not think that intellectual forces alone can always be sufficient to change a person from non-Christian into Christian—a process which must require something more than pure reasoning. Of the fifteen converts, the majority are engineering and agricultural students who could not have had much opportunity to go deeply into those philosophical studies, save from public lectures and

general literature. Some motive force is always essential. The effect of personality which serve as concrete examples of good Christian product is usually a source of inspiration to the Chinese students who happen to be brought into contact with the best cultured class of American society. Persons whom the students regard as their superiors in learning and experience, who are sincere in what they represent with indefatigable spirit of self-sacrifice and yet free from selfish motives in whatever they undertake, these impress the students as if there must be some powerful force behind the moral maxims which at their best only guide each particular conduct separately. One Chinese student who was baptized a few years ago told us that his observation on the work of the Y. M. C. A. in a certain city gave him a strong moral lesson. The zeal with which they work, the small remuneration they receive and the scarcity of chances for popular distinction show very plainly that their motive can not but be the highest of motives. This little casual observation served as the main influence that made him adopt the Christian faith.

If number is always a correct index of result, then we must say that America has not greatly influenced the Chinese students toward religion. The potentiality, however, is hardly estimable. Who knows if these few converts might not contain the seeds of future Christendom in China? If the conditions in China turn out to be favorable to their flourishing, which, above all, require a form of government that promises the maximum amount of tolerance, it is safe to say that Christianity, not without tints of American ideals and char-

acteristics now dormant in these seeds, will grow with leaps and bounds before the end of the present generation.

Altho the number of converts is small, it must not be supposed that the moral and religious influences of America fail to cut a figure in those who remain non-Christian. The self-sacrificing spirit of the Americans, whether attributed to religious origin or to the characteristic restlessness of the people, invariably impresses the Chinese student as an excellent, useful quality. Abstractly considered, it is a moral maxim. Concretely applied, it is patriotism—patriotism not in the sense of fighting spirit, nor of race conceit, but of usefulness to one's own community. He sees patriotism in being an engineer, in being a farmer, or a teacher. In other words, it is the realization of the larger aim of one's education. The longer one studies in America, the more anxiously one longs for the actual application of his acquired knowledge. The more one observes of America, the better he loves his own country. When one pursues a study, he does so mainly because it will be of use to China, and only partly for his own personal prospects. When one abstains from a temptation, he does so not so much for the sake of his own reputation as for the sake of the reputation of the Chinese. The *Chinese Students' Monthly* has adopted the motto: "The love of our country guides." And the same kind of spirit can be found in almost every Chinese student to a varying extent.

However, this curious growth of patriotic zeal in a foreign land does not find its origin solely in the imita-

tion of American activeness. America has its negative influences that stimulate as well as positive influences that inspire. The appellation of "Chinaman," with all its customary implications, is something that has never been experienced at home. Until they arrive in America, the Chinese students, deceived by the impression conveyed by the missionaries, never knew that the Exclusion Law was considered right by all American people. Then, at public occasions, after "My Country, 'tis of Thee," comes the question: "What is your national song?" In the course of friendly conversation, the expressions "your people," "your country," etc., are especially significant to the ears of the sensible. All these experiences tend to augment the consciousness of being a foreigner—a guest; and with that all the secret resolutions to "make good."

In spite of all this fiery spirit of patriotism in the heart, the expression of the Chinese students in America has always been of the cool, deliberative sort. American education and American atmosphere in general have the magic power to reduce the temperature of the hot-headed. To make a stump speech, to throw a bomb, these are the favorite duties of the Japanese educated; but to open a mine, to till the Manchurian waste, these fit the temperament of the American educated. We do not mean to discredit the one or the other. It is in harmony with the theory of the division of labor.

A man not identified with a particular creed is thus found identified with his national cause. Patriotism has become his religion, self-sacrifice his sacred duty. For all pur-

poses this principle may be sufficient, because at this stage of the world's civilization, patriotism is perhaps one of the best ways to be of use to humanity. But is this broad and deep enough to give permanence to his character? What if the emotional incentives are withdrawn? What if he returns home, whither no stimulation will follow at his heels? At present he may solemnly declare that he will follow this sacred principle during all his life. But even if we believe that he will be faithful to his word, still there is one question that he must answer: What makes self-sacrifice a duty? Let him base his answer on science, philosophy or anything. If America could help him answer it to his own satisfaction, then his position will be a strong one indeed.

Now let us examine the other direction of the American influences and discuss those changes experienced by the Chinese students who were already Christians before they came to this country.

Missionaries in China usually do not like their Chinese pupil to come to study in America. It is not because they wish to keep them ignorant as some might think. Partly it is because they need their assistance in China, and partly because they are afraid that they might meet with bad influences that are dangerous to their religious ideas, or that they might be led into temptation. In the opinion of the Chinese students, this is a serious mistake. It can not be disputed that those who return with an American education will be far more efficient in rendering service to China than those who have not had the

privilege. If this be true, those missionaries, with all their sincere good wishes for the welfare of China, could not consistently incorporate into the narrow limits of their mission institutions that which promises to be of greater assistance to the nation—a nation that has more urgent needs to look after than the need for preachers and ministers.

That their pupils would change their religious ideas is a correct guess, but that the change would be of such a nature that it should be guarded against is an entirely unnecessary apprehension. When guided by knowledge, a change in one's religious ideas can not but be for the better. It is not a revolution; it is development, it is a process of purification. It is a transition from a person with a vast mass of unsystematic beliefs, piled on him without being digested through his own intellectual process, into a person with a few guiding principles adopted by himself after a long period of self-inquiry. The latter is usually more impregnable and more useful as a source of inspiration to others.

According to some of the Christian Chinese students, the missionary educated Christians, after a few years' stay in this country, usually become liberal in their religious views. But "liberal" is not the exact word to be used here, for liberalism and conservatism are not the important distinctions in religion. These usually have reference to the quantity and form, rather than the quality and spirit, of belief. A Chinese student, after having been in America for some time, may discard certain beliefs which he held before, but he does so only to

strengthen the fundamental principles which he now retains.

In China a large part of the missionary work is to teach people to substitute the invisible God for their idols, and to discuss the truth of the one and the fallacy of the other. It is to teach people to substitute faith in future life for faith in ancestors, and to discuss the merits of the one and the demerits of the other. This kind of teaching is undoubtedly very fundamental and very important, especially for the ignorant class; and if we were in the place of those missionaries, we might not be able to devise any better method of procedure. But what is psychologically suitable to one class may not be intelligible to another. The thinking people would naturally ask: What can be the object of this series of substitutions? As far as the beliefs are considered, are they not the same? To these questions the missionaries are undoubtedly learned enough to give a satisfactory answer, but unfortunately such queries and answers do not often take place. When those intelligent students come out to America, the home of those missionaries, they do not find that kind of preaching any more. People do not pray and worship as much as they are expected to do. An ordinary American strives for a living, and he usually can not afford much time in worshipping, praying, or even brooding over his religious views. Some may strive for political power, and when they get it, they work for the benefit of the United States. And so is everybody doing something of some practical use. Religion seems only a sort of sub-conscious, guiding principle. Then, they see charity organ-

ization, settlement houses, anti-tuberculosis campaigns, child-labor organizations and a thousand-and-one similar undertakings based upon the principles of modern scientific philanthropy. Every one of these undertakings has a definite, practical aim in view, viz.: the strife for the material and moral advancement of the people; and yet how little attention they pay to worship and preaching, and still less do they argue for or against any particular kind of belief or formality! The people connected with these undertakings, and people throughout the American community, seem to be permeated with the same spirit of earnestness and self-sacrifice, yet how much of this spirit seems, at least on the surface, to be due to the characteristic fondness of activity.

All this observation constitutes one great lesson—the essence of the most up-to-date Christian work, of which they had only a partial understanding while they were in China. Now they begin to see clearly that the chief aim of a religious person is not merely to worship, to pray or to have one's soul redeemed, but it consists in *doing service for the community*. The belief itself is a motive force, a guiding spirit, but can not be the sole aim of one's life.

What they have thus learned from observation is again confirmed by their studies. Economics teaches them that the importance of the material well-being of a people can not be underestimated; that a banker, for instance, is not necessarily a non-religious person, while a preacher is always exposed to the danger of being classified as unproductive labor. Philosophy teaches them how relig-

ion has been differently regarded by persons who are equally great in their character. Sociology teaches them, in the language of a Christian Chinese student who has had the experience, "to see religion in its right perspective." And so is this happy expression applicable to all observations on American society. In other words, their knowledge now enables them to see more clearly the real significance and the real function of religion.

If we believe that they have seen the real significance of religion, it is obvious that the change in their views does not necessarily minimize the importance of ministry work in China. If missionary work is conducted in accordance with the most up-to-date conceptions of Christianity, it will become much more efficient, especially among the intelligent class of people.

We have discussed the general trend of the change in the religious understanding of the Chinese students. It does not mean that every Christian Chinese student undergoes that change in the same manner after he has been in this country for some time.

Aside from religious influences, the effect of Americanism in general is perceivable in every Chinese student. Manners and habits are but trivial matters. Commercialism, for instance, infests probably every foreigner who comes to this country. College athletics and college activities have a tremendously good influence upon those who mingle freely with the American students. These are too obvious to need further description. Social intercourse with the better class of American people tends to cultivate good-fellowship and appreciation of

high culture, tho much of the superficiality falls far short of making an impression. The American vaudeville, however, is a serious hindrance to the appreciation of higher art, higher music and more refined sense of humor. This affects the Americans, perhaps, just as much as the foreigners, but especially the Chinese students, who usually can not afford time to acquire artistic learning in addition to scientific.

Some Chinese students have a tendency to absorb everything, whether tasteful or distasteful; and after a few years they become completely Americanized, except for their physiognomy. Others tend to remain the same; and when they leave America, their ideas are not changed, except with an additional store of class-

room learning. Fortunately, true to the law of frequency, these extreme types are few in number. Judging by the standard of usefulness to China at the present stage, both these categories are not very desirable.

Evils exist in America just as they exist everywhere in this world. But there are three conditions of susceptibility to evil influences: education, environment and the consciousness of a rational aim. The university education and university environment are probably the best obtainable anywhere, and, combined with these, almost every Chinese student is conscious of a rational aim. If isolated cases should be found of Chinese students tempted into evils, let us assume that it is not the fault of American influence, and therefore does not come under our discussion.

SIAM AND HER NEW KING

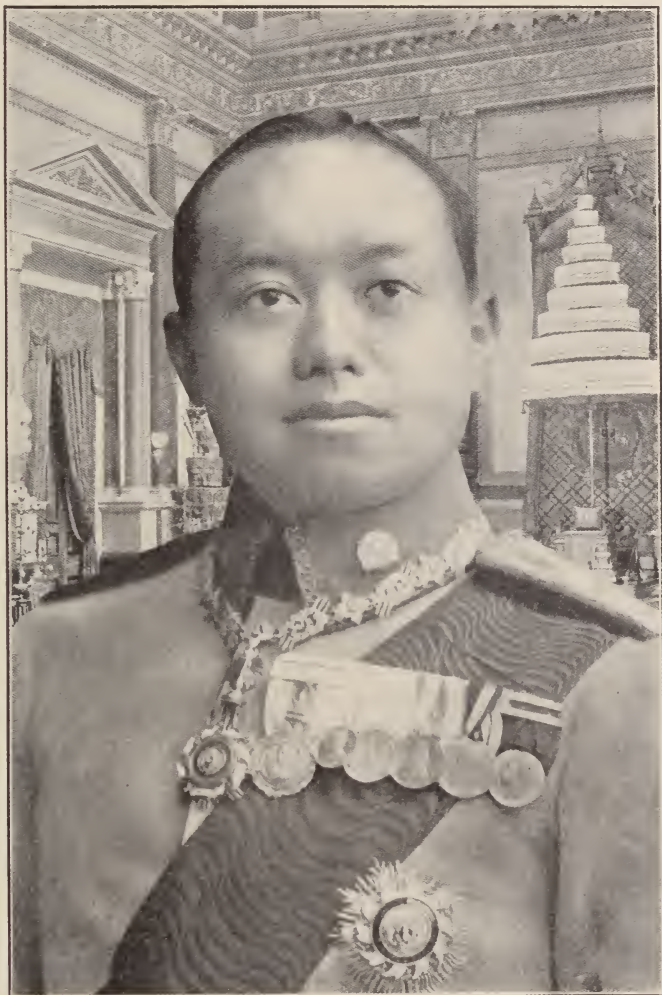
BY P. L. S. T.



ONE of the slowest and almost the last country of Asia to feel the impulses of the World's unrest is Siam. Temporarily secure in the *entente cordiale* between England and France, she is following the lead of her Warrior Prince and making ready for a struggle to come. A navy is out of the question, but every able-bodied man in the kingdom is to be a soldier. Schools and other elementary necessities to lift the common people and make them the peers of the people of surrounding nations; these slow-working processes are taking second place—or third place.

Siam has been educating men for

government service, but the multitude to-day are largely in ignorance. Nevertheless, the unrest is here. The people want information. They will get it somehow. If some officials hope to prevent the sun rising upon the people of Siam they have a hard job ahead of them. The days of silent submission are rapidly passing. Ancient forms of injustice are now few in Siam. The late king swept away most of them. But in what a narrow sense are the people of Siam "free"! Sodden in superstition; enthralled by demon powers, real or imaginary; drugged by "civilized" atmosphere imported from "the outside country"; a people without an industry; patriotism literally trodden out by centuries



THE PRESENT KING OF SIAM

On Death of Father, Chulalong Korn, October 23, 1910. Educated in England.
Thirty-one years old last January.

of official oppression; loyalty among the people, not a sign of it; honor, not in the colloquial; courage, possible of cultivation; obedience, servile or blind, or child-like "follow your leader"; mutual distrust universal among all classes. What an enormous job the young king has before him! No wonder he takes himself seriously. The pathos of his appeals to the Tai traditions of the past would wring blood out of a stone.

Without question the Tai race has back of it a record for manly qualities that demands recognition, and the germ of genuine manhood probably lies here dormant, notwithstanding the effect of the dark ages from which the race is only now emerging. Those who have lived among the people for many years can see the traces of the ancient Tai ancestry, and can see great possibilities before the race. But the problem demands more than an unselfish patriotic king. It demands more than a handful of honest princes and a few wise noblemen. It demands more than a sprinkling of educated, faithful and efficient government servants.

The common remark, that you can not make an honest official of a Siamese, is not only unfair, but it is untrue. Among these officials and among the army officers are many noble men, some of whom awaken genuine affection as well as admiration. During late years there has been a marked growth in official honesty and hard work, as well as efficiency. Some have been developed from the common people. The one great need to-day is the recognition of actual conditions and the determination to find the remedy and apply it at all costs. *"So teach us to number our days, that*

we may apply our hearts unto wisdom."

The second year of the present king's reign is well under way. He was successfully crowned in the presence of Prince Alexander of Teck, Prince Waldemar, Prince Fushimi, Colonel Febiger, U. S. A., *et al.* About three weeks previous, at the close of the year's mourning for the late king, the sun graciously allowed himself to be partially eclipsed by the moon—considered a most "lucky sign."

The coronation ritual was purely Oriental, Brahmanical, Buddhistical and most mystical. But King Vajiravudh had been educated in England. Therefore the wise prophets easily foretold an event in Bangkok à l'Anglaise. Thousands of modern troops, the presence of eight foreign princes and two foreign princesses, representatives from every first and second-class power, shiploads of modern European motor cars, furniture, machinery, electric illuminations, and what not—how orientally unoriental!

Read now a few clauses from what may be called The King's Coronation Speech: "Deeply moved, we assure you that we are fully conscious that a great trust has been confided to us, namely, the common weal and independence of our nation. We ourselves, conscious of our position as the inheritor of this high national trust, are firmly resolved to maintain it." "Love, loyalty, . . . justice, equity . . . and not the least of all, the preservation of national unity and cultivation of mutual friendship—these qualities form the strongest foundation on which our national existence will rest, and not belie its name as the nation of the free." "Help . . . to show the world that our

noble Tai nation is not dead yet, but enjoys and will continue to enjoy, an existence proud, virile and progressive." "In the pursuit of this sacred duty . . . we shall not spare ourselves. . . . Our own personal comfort shall count for naught. We know too well that should calamity befall our national existence, the personal independence of every one of us will be involved in the common ruin." "We must rely upon the mutual help and accord of the Tai people; and therefore it behooves every one to devote his earnest attention to the duties allotted to him. Those in administrative authority should discharge their functions in a just and honorable manner. Mutual consideration should be shown, *and self-indulgence set aside.*" "Let no person of the Tai race forget these high principles."

With quiet, stern—even obstinate—determination this new King has treated with apparent scorn customs considered inseparable from a Siamese king. Officially, no one speaks of these wide-sweeping, radical changes "in the palace." One "farang" (foreigner) unkindly suggested the possible return of an ancient demon with forty other demons also, etc. But foreigners can ill afford to joke at the expense of a Siamese king who has suddenly pulled to Siam's topmast a moral standard, and in unmistakable terms has indicated that, in some matters at least, even a king may have a will of his own.

In loyal obedience to this mysterious king, thousands of officials—big and little—throughout the kingdom have joined a volunteer military organization, called "The Wild Tiger Corps," swearing allegiance to King, country

and Religion. His Majesty also has organized the Boy Scouts of Siam. In season and out of season, and with practical proofs of his own unselfishness, he is continually seeking means of cultivating patriotism in a people unconscious of what patriotism means.

King Maha Vajiravudh, so unique in morals, so patriotic in motive, so modern and wise in speech, is nevertheless most conservative, if not reactionary, in some things. He is putting forth prodigious efforts to revive Buddhism as "Our Holy Religion." He well knows that the past chaotic mixture of Buddhism for show and demonolatry for practise, and the present fad for lazy, civilized agnosticism, are destructive of all moral and spiritual growth. The King's tastes are literary. They have been so ever since his days in Oxford. He is dramatic by instinct. He is a mystic of mystics. The unfathomable aggregations of Brahman and Buddhist philosophies provide sources of enjoyment for this serious ruler. For years in Europe, he was a silent witness to the unlovely inconsistencies of "Christians" of innumerable sects. Half of his country was forcibly annexed by a so-called Christian Government while he was studying under Christian tutors in England. If he is now searching in Buddhism the secret that can not be found therein, what wonder?

Oh ye subjects of the King of Kings in far-off America, who so half-heartedly have sent and supported missionaries to Siam—what responsibilities are yours! The depth of your Christianity, the worthiness of it is being sounded to-day in Siam. THE MEASURE OF SIAM'S NEED IS THE MEASURE OF YOUR OPPORTUNITY.

PROBLEMS FACING THE CHINESE REPUBLIC

BY REV. DONALD MACGILLIVRAY, M.A., D.D., SHANGHAI



CHINA has at last definitely broken with the past. She has refused to be throttled any longer by the dead hand of tradition. The commentators have been dethroned. She, therefore, faces a future about which the only certainty is that it is big with difficulties. She needs the help of Christian nations now more than ever. She indeed faces the problems before her hopefully, and there is reason for this optimism. She has lived a long time, and gained some experience. She has fought her way through many difficulties before, and her success in the past is heartening in reference to the years and trials that are to come.

We have been accustomed to think that China was largely a failure, a sort of derelict, which ought to be taken in hand and governed by a commission of alien experts. This was the solemn proposal of an American divine on the eve of the revolution. But China's recent state was due not to inherent incapacity, but to conservatism and misgovernment. Though brought so low by circumstances, she has had a glorious past. Let us briefly indicate seven problems of her past in which she had a very large measure of success, until misrule, and an excessive population made success impossible along the old lines. She solved: 1. The problem of family life. In no country is there more solidarity of the family than in China. It was not in vain that the Sages and Confucius and Mencius after them made filial piety the cornerstone of their society. Defects and exaggera-

tions there are, but we in the West sometimes envy them for points in which we appear to be deficient.

2. The problem of a sufficient population. Some Western nations are heading for race suicide. Kipling said, "There are three nations that can work, but only one (Chinese) that can swarm." Moreover, without any knowledge of modern medicine and hygiene, they are a hardy people and physically the fittest on the globe. Their people are, therefore, a national success.

3. The problem of unemployment and support of her people. China has learned well in the school of struggle that "if a man does not work, neither shall he eat." True, parasites have waxed numerous in late years, but the percentage is small compared with the millions who work and live. Her land system is free from the evils of landlordism, for the great mass of her people are small holders of freehold land. To this system is doubtless partly due her success in feeding her myriads, famines to the contrary.

4. The problem of making her people satisfied with their lot. They know how to be full and how to be hungry. Fatalism and stoicism does not wholly explain this contentment. Exactly how the problem was solved we may not be able to tell, but the fact remains. "Tribulation worketh patience."

5. The problem of creating respect for law. Without this the task of government is very difficult, if not impossible. This Chinese instinct will be a valuable asset in the new Republic. Men familiar with other Ori-

ental peoples on learning of this trait of the Chinese have exclaimed with surprise: How do they manage to keep the people from constantly flying at each other's throats? The Chinese respect law, even if it be a bad one.

6. The problem of securing men of ability for the offices of the government. In other countries office is too often the spoil of the partizan or the political wire-puller. In China the scholar alone was eligible. In the West the scholar usually declines the burden. Not so in China. As Plato held, philosophers ruled. Favoritism and graft were the exception till the Manchus.

7. The problem of religious peace. The religions have had their wars and persecutions in the past, but for centuries there has been mutual toleration. Contrast with this the state of India, where Moslems fight with Hindus, and must be kept in order by the British raj. China has 30,000,000 Moslems who usually are quiet and orderly citizens.

We may differ as to the amount of China's past success in solving these problems, and also as to the methods she employed. But she was acting according to her lights at that time, and she simply did what she could, until the light of the West should shine unto her. Of this later and fuller knowledge the new Republic will have the benefit.

Even with her own small strength, China accomplished much in the past. We are therefore hopeful that by Christian help she will solve the present-day problems before her. These are indeed more complex than ever, but China will be stronger than of old to tackle and solve them. Twelve of these problems may be briefly de-

scribed. If we ponder them well, our prayers in her behalf will become more fervent and intelligent.

1. Clean collection of the taxes. Sir Robert Hart drew up a masterly state paper on this subject, which will doubtless be helpful now. He showed how six times more revenue could be derived simply from the land taxes without adding a penny to the rate. Many of China's difficulties are due to lack of revenue. The solution of this problem is the key to other problems. But how can it be solved without an army of conscientious men? Christians believe that such grow only on their Tree of Life.

2. Men for the new times. Men of education, even of the latest Western type, will come in time from the new schools, but she needs men of incorruptible integrity and pure public spirit. Otherwise the remark of her own son, Su Chin, in olden days, will apply: "I have only changed my clothes, the man is still the same."

3. The problem of popular education. In the past education was only for the well-to-do. The republic desires universal education, which is costly. Yet, it is indispensable if the vote is given to the masses, who will not forever remain without it. "We must educate our masters," said the English aristocrat in 1871, when introducing a new popular education bill. So will it be in China. History repeats itself.

4. The problem of a strong central government and self-governing provinces. "Home rule all round" is as live a question in China as in Britain. China wants a federal system which at once combines central strength and local freedom of action. The new federal constitution contains 70

sections, and each province has yet to draw up its State constitution. Work enough here for a generation to come. The example of the United States shows how complicated this machinery becomes and how often friction arises and the supreme court must decide. But China's supreme court must also be created. The problem thickens the longer you consider it.

5. An entirely new judicial system must be created. The MacKay treaty of 1902 calls for this reform. The new system must be in accord with that of Western nations. Not only so, the arrangements for its administration must satisfy Great Britain. Then, and not till then, she will consider the abolition of extra-territoriality. A judicial system includes laws, judges, lawyers, juries, witnesses, police and prisons. The creation of all these according to the new model is a herculean task.

6. The problem of securing autonomy from foreign powers and recovering her sovereign rights. China is in bondage to other nations in the matter of her customs. Not only must the army of foreign customs officials be gradually replaced by Chinese, but China must win back the right to increase her tariff on imports and exports. Many of her revenues and properties are pledged to foreign bond holders, while the Boxer Indemnity will be an incubus for another generation. Nearly every available naval base is now leased to foreign nations. Russia and Japan have inserted wedges of steel, which must be extracted. China must escape from a bewildering network of entangling obligations, before she can be really free.

7. She must build railways, if possible, without giving the powers a lien on them through loans. Her whole railway policy must be placed on a sound basis not only for the national benefit, but for the national self-respect. Good common roads for a continent—they are a crying need, and would do more for the people than even railways. And all these things must not only be called into being, but also kept up. Obviously money can be borrowed, but honesty must be home-grown.

8. The currency must be reformed. Chaos must give way to order. Debased cash, inflated banknote issues without adequate reserves and false weights must be replaced by sound and honest finance. The reform of weights and measures is a *sine qua non*. "Honesty is a business asset." The Chinese discovered that before Elbert Hubbard, but like the quality of mercy, it must drop from above upon the place beneath.

9. The vagrant rivers and the rotten embankments must be taken in hand and scientifically dealt with. The famines due to destructive floods are largely preventable. Hand in hand must go afforestation on a colossal scale, in order to conserve the rainfall. River conservancy will call for honesty, for millions of money, and for the highest engineering skill.

10. The mineral riches of the country must be discovered, mapped out and properly utilized, enriching not foreign stockholders, not a few coal barons, but China's own people. Here will be one of the chief factors in solving her problem of poverty. But it will require altruism as well as patriotism, self-denial as well as economic science.

11. Four million Manchu parasites must be transformed into honest, hard-working citizens. Their pensions must be gradually amortized. Trades and occupations must be found for them. They must be absorbed into the body politic, and become part of its strength, instead of fattening upon its marrow. How can they (as well as the Chinese), be converted into good citizens?

12. In fine, they and all the other elements of the nation, must be welded into a harmonious unity, knowing nothing of East and West, North and South, animated with one pure love of country. The flag which is now floating over the offices of the republic is five bars, red, yellow, blue, white, black—each color is thought to represent the one great section of the nation—henceforth in hope at least to be one. Can it be done? If not, will China break up?

We do not know, but this we do affirm, that without One Lord and one faith, without that Spirit who is the Bond of Peace, there can only be an unquiet and partial unity.

And these are only a few of the problems of New China. Evidently work lies ahead which is hard enough to appall the stoutest heart. The one need that embraces all other needs—is *men*. Young China fondly dreams of a new heaven and a new earth. Whence is it to come? The saving salt of the new China is assuredly not in political alchemy, but in moral transformation. China as a nation is struggling to be free. Her appeal is more pathetic and more soul-stirring than ever. "Come over and help us" now sounds through a megaphone, the cry of her millions. Shall we not gather that so the Lord is calling us to preach the Gospel to her with tenfold faith and enterprise?

HOPE FOR THE LEPERS OF THE FAR EAST



THE Mission to Lepers in India and the East is extending its work to all those of Asia. The deepening of the Christian consciousness

both in Europe and America, and in the hearts of missionaries on the field, has led to the widening of the beneficent operations of the mission.

The needs of the lepers of the Philippines have led the society to begin work for the lepers incarcerated in the San Lazar Hospital at Manila. Leprosy is prevalent in the islands generally, and in the interests of public health the authorities are gradually segregating them in the small

island of Culion. For the time being, however, there are some 400 inmates still remaining in the Manila Hospital.

"A young, highly educated mestizo (father Spanish, mother Filipino) was an inmate in 1901. On account of his intelligence and ability he was given a position under the foreign superintendent (at that time the writer), and I learned to love and greatly respect J. G. He was so superior to nearly all the other inmates that I once said to him: 'Senor J., how very lonely you must often feel in these surroundings! Let me always know if there is anything I can do for you to make it a little easier for you.'

'Oh, senor,' he replied, 'I thank you heartily for your sympathy; indeed, my lot is hard, yet I have the joy of knowing that none of my family are stricken but I myself. If my little brothers and sisters were as I, it would break my heart.' A week or so after, when I went into the receiving-room to meet the new patients the ambulance had just brought, I found among them a beautiful young girl of twelve (mestizo) and her two brothers, as fair of skin as our race, one little brother being fourteen, the other only six years of age. Senor J., acting as my secretary, was writing down their names in our register, and had not looked up till he heard their names, 'G——! Oh, my God! my little brothers and sister; my heart is breaking!' He fainted away, and was never able to rise from his bed from that day; he died within three weeks."

Surely people in such a case as this have an irresistible claim on Christian sympathy, and it is encouraging to know that during the last three or four years, since evangelical teaching was introduced into the hospital, about 150 have, it is believed, genuinely accepted Christ.

In Korea, as everywhere throughout the world, the leper is regarded as an unclean creature, to be despised and driven away from the haunts of men. Here, we are told, in cold weather they crawl into the flues which run under the houses, and are often frightfully burned, and the accumulation of soot does not add either to their health, their comfort, or their appearance. They are clad in rags, and are truly outcasts, despised and shunned by all.

It is in keeping with the ex-

traordinary spread of Christianity in Korea that the lepers of that country should be included in its beneficent sweep. An asylum has been opened for these outcasts at Fusan and will be under the supervision of Dr. Irvin, of the American Presbyterian Board.

Hope is dawning also for the lepers of Siam, and here again through the cooperation of the Mission to Lepers with a medical missionary of the American Presbyterian Church. Dr. McKean, of Chieng-Mai, has applied to the mission for help toward an asylum for the many lepers of his district. The attitude of the Siamese people is reflected in the words of a high official when approached by the missionary on behalf of these sufferers: "*Oh, they are all dead people; they are nothing to me.*" But it is hoped that this gentleman and others who share his views will learn before long that Christianity regards even the diseased leper as a man to be helped, and a soul to be redeemed.

A first grant has just been made by the Committee of the Leper Mission, and doubtless ere long there will be a place of refuge for these outcasts. Conditions are favorable with regard to a grant of land; indeed, the authorities have unexpectedly and promptly given help with regard to the transfer to the mission of an island admirably adapted to the purpose.*

* The society needs special gifts to the amount of about \$600 for this purpose. Owing to the famine in India, which affects the lepers more than any other class, the society's funds are heavily taxed to provide food for the 4,000 lepers and children daily dependent upon its help. It is only by special gifts for the purpose, therefore, that extensions such as those in Korea and Siam can be carried out. The treasurer of the Mission to Lepers for U. S. A. is Fleming H. Revell, Esq., 156 Fifth Avenue, New York. The chairman of the committee is William Schieffelin, Esq.

SACRIFICIAL GIVING *

BY REV. J. H. JOWETT, D.D.

Pastor of the Fifth Avenue Presbyterian Church, New York City



ESUS sat down over against the treasury, and beheld how the multitude cast money into the treasury." They were all unconscious of the Observer.

They came in the morning, and they knew not that the Lord of the morning was interested in all their doings. They came up to the Temple in many moods; seriously, flippantly, in pride, in humility, with the mesmeric influence of the world upon them, or possessed by the solemn, awful hush of the Eternal; a motley crowd, none of them realizing that the eyes of the Stranger were the seat of judgment, and that the hidden secrets of the soul were trooping out in the clear light of the eternal day.

Still He sits "over against the treasury," still do those vigilant, all-seeing eyes follow the worshiper to the Temple, visit the merchant on the exchange, peer into the office, and gaze around the home. It is a deepening and a fertilizing fact when we can pierce the thin veil and discern the sacred Presence. It is a staggering moment when the soul awakes to the immanent presence of God. First of all, it invests life with a strange solemnity. Life is no longer an unwatched vagrancy. It can no longer be furtive. We are under observation. Nothing can be done in a corner. The inch becomes allied to the infinite, the private byway becomes the highway of the Lord. This consciousness will fill the common seasons of life with a strange solemnity.

In the second place, this sense of the mysterious and interested Observer invests life with a majestic dignity. The audience can make or mar the artistic; the spectators make great achievement possible. What space and glory it gives to the science and art of living, to individual purpose and achieve-

ment, to remember that our audience is the living Christ, and that our least endeavors are witnessed by "Him who sitteth upon the throne."

As the revelation of the unobserved Observer invests life with a rare solemnity and dignity, so it also fills it with a passionate intensity. Barrie says that the remembrance of Stevenson acted upon him like a literary conscience, condemning all clumsy and careless work, and girding the loins of his mind and soul to pursue the last line and hue of the most radiant ideal. So must it be when we are conscious that we work under the observation of the King, under "the great Taskmaster's eye," whose heart craves for the gift of finished work; we shall surely be intense in our labor, and we shall do it with all our heart, and mind, and soul, and strength.

The Judgment of Christ

Let me turn to the judgment of the unobserved Observer as recorded in these experiences at the treasury. He sat down over against the treasury and watched the worshipers as they brought their contributions to the support of the Temple and the care of the poor. It will not be difficult to imagine some of the crowd who passed before the Savior's eyes. Human nature was the same then as now. Fashions of thought are ever changing, essential life remains the same. The fickle seasons alter the colors of the landscape; its general contours abide. Take the crowd that goes to church to-day, and with slightly differing modes you have the crowd that went up to the Temple in the days of our Lord. Look upon two of the types.

Here comes Dives. He is somewhat haughty and supercilious, "clothed in purple and fine linen," and most evidently "faring sumptuously every day." If we are walking in the crowd

* Condensed from *Men and Missions*. The complete article may be obtained in pamphlet form from The Laymen's Missionary Movement, 1 Madison Avenue, New York.

and are anywhere near him, we may overhear snatches of most familiar speech. "Trade very bad!" "Taxes heavy!" "Innumerable calls!" "Terrible losses!" "Don't know what the country is coming to!" "Have to retrench and reduce all around!" But if we could hear a deeper speech, even the speech of the heart, we might hear a different story. At any rate, superstition is not quite dead, and Dives regards the treasury as in some way a custodian of his own wealth; a little charity is a good investment, it may conciliate good fortune, and hedge him about with hallowed serenity. So he drops his loud-sounding gift into the coffers; and the eyes of Judgment are looking on.

But here comes a widow, known by her garb of sorrow; a "poor widow," as is evidenced by her faded dress and wasted face. Her eyes are fixt upon the ground, or when she lifts them they have that far-away look which sorrow so often brings. Perhaps as she goes she is repeating to herself some of the psalms of the sanctuary. Perhaps we might overhear her saying this: "It was too painful for me, until I went into the sanctuary!" She carries something in her hand, "even all her living," and she quietly, almost stealthily, but gratefully, drops it into the treasury; and the eyes of Judgment are looking on! "And He called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity, but she of her want did cast in all that she had, even all her living." There the woman stands, with her two mites in her hand, and the generations come and go, but her figure and her sacrifice will never fade away. She gave "two mites which make a farthing," and she achieved unconscious immortality.

The Principles of Christ

Let us leave the external fashion of the narrative, and grip the principles that abide, the principles on which the Master shapes eternal judgment.

First: *Mere living becomes real life when it becomes sacrificial.* So long as we remain among the superfluities we are in the shadowy realm of existence, and we have not yet begun to live. Christ does not begin His reckoning, we do not come within the range of the heavenly standards, until all superfluities have been peeled and stript away. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves, and are alive. "He that spared not his own Son," the One he could not spare, gave Himself with the gift, and in the wealth of the sacrifice our redemption was born.

Here is a man who can spare five dollars for the foreign field. He has no hesitation about the offering. Nay, he can even relegate the matter to a clerk, and on the recurring days the amount is paid with the regularity of the sunrise. It occasions him little or no thought. He is dealing with superfluities, with the mere selva of the web, and the forceful riches of life remain untouched. But he has one son, the pride of his heart, the hope of his life. One day a strange fire is kindled in the lad's heart, and a strange light comes into his eyes, and the lad knows himself to be called of God to the foreign field. "Father, I want to be a missionary!" The light fades out of the father's sky and the hopes of a life tumble down like temples built in dreams! "I want to go away!" "Take now thy son, thine only son, whom thou lovest . . . and offer him for a burnt-offering upon one of the mountains which I will tell thee of." That is the experience which shatters. That is where existence ripens into life. The five dollars were given, and nothing with them. The lad was given, and a life went with him; and there were blood-marks all along the way. It is the things we can't spare which make our offerings alive.

You hear a call to service. An appeal is made for workers among the children of disadvantage and want. You say you have no time to spare.

Perhaps if you had much time to spare the Master could not use it. I mean that if you had superfluities you might treat them as superfluities, and they would be impotent for service. "I can easily spare half an hour! I shall be delighted to offer that!" No, it's the half hour we can't easily spare for which our Master is hungry. You say you have been "teaching all the week," and it would be "hard lines" to teach again on Sunday! Just because it would be "hard lines," and just because it would cost you something, and just because the offering would be blood-money, it would tell tremendously in the treasury of the Lord. It is when you get home from your work at night, and there's a cheery fire in the grate, and the promise of slippered ease, and inviting music is at hand, or an alluring book is at your elbow; and you feel the grip and the fascination of it all; and then you hear the cry of human need, like a moaning wind down a dreary street, and you rise, tired tho you are with honest work, and you put on your coat again, and you go out into the cheerless night, and to a still more cheerless slum, to take Christ and cheer to the victim of night—it is then you begin to live and to raise others from the dead. It is the hour cut out of the vital day; it is that piece of time cut right out of your warm, sweet home-life and given to the poor that will be the season of miracles, for "if a grain of wheat fall into the earth and die it bringeth forth much fruit." You can spare fifty cents! It is the money you can't spare which bears the hall-mark of Calvary and is the minister of redemptive life. It is when our giving, whether of money, or strength, or time, touches the quick that it becomes vital, and existence passes into life, and we share the travail of our Lord and Savior Jesus Christ.

Now I may more clearly enunciate the first principle, viz., that it is sacrifice that changes living into life, and say that *it is sacrifice that makes all deeds effective.*

There is money and money. We are told that "a pound's a pound whoever gives it," whether Dives, who is burdened with abundance, or a widow, who is surrendering her all." "A pound's a pound whoever gives it!" I have come to regard such speech as the most perilous and deadly nonsense. A pound may be a pound, whoever gives it, if you are only going to build a stable; but a pound may greatly differ from another pound if you are going to build the city of God. In these realms material gifts become shrines, and they may be full or empty of mystic spiritual power. I have come to believe that, if a spiritual presence can tenant a material body, it is not incredible that a spiritual influence can accompany a material gift. In these realms the character of the giver determines the momentum of his gift. If there be a sacrifice in the giver there will be spiritual power in the gift. All our offerings—of strength, or time, or money—have their virtue conditioned by the sacrifice which gave them birth. Therefore, by this reasoning, the poor widow may give more than Dives; the lesser gift may be more effective than the greater. Every pound is not like every other pound, nor do similar words always carry the same force, nor do two half-hours denote the same significance. "God is a God of knowledge, and by Him actions are weighed"; and similar things carry different potentialities, for it is in proportion to sacrifice that our deeds become effective.

This sacrificial life is born, not of caprice, but of abiding principle. The lack of principle makes any life a thing of tags and ends, of shreds and patches; it is consistent principle which makes life a vesture without seam. That is true of the entire circle of human relationships. No sovereign principle, no steady stream of service! So it is in the more inward realms of offering and service in the Kingdom of our Lord. If there be no abiding principle life will be characterized by moral spasms, by feverish eruption, by arbitrariness and caprice;

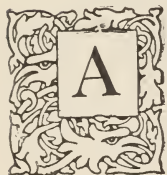
there will be no uniform glow, no consistent sacrifice. The abiding principle may be devotion to a sentiment, or devotion to an ideal, or devotion to a moral crusade, or devotion to a great and commanding personality. Everybody knows, for it is the sublime commonplace of Christian teaching, that in the realm of the Kingdom the abiding principle is love and devotion to the Lord Jesus Christ. It is in loyalty to Him, in affection for Him, that we find the source of Christian liberality and sacrifice. "We love, because He first loved us." When we begin to know Him the river of sacrifice begins

to flow; "that I may know Him . . . and the fellowship of his suffering!"

This is the assured and certain order. It is devotion to the Christ that opens out the central depths and channels of the life, and springs of vitality are unloosened in strong and ceaseless service. Such is the order proclaimed by Paul, and such the order proclaimed by Peter and John. "Partakers of the divine nature," that is the beginning; "partakers of the sufferings of Christ," that is the sequence; "partakers of glory," that is the inconceivable end.

CHRISTIAN UNITY IN CHINA *

THE DEMAND FOR AN INTERDENOMINATIONAL MISSION PLAN



MOVEMENT has been started in behalf of uniting Christian missionary forces in China. The plan was presented at a conference of representatives of the for-

eign missionary board of North America, held in New York, January 29, to consider the present situation in China. Dr. James L. Barton delivered an address, in which he reviewed Chinese conditions and proposed united action by the missionary forces of all Protestant denominations operating in China. Dr. Barton's plan was referred to the Committee of Reference and Counsel. This committee is expected to report to the various mission boards which it represents, and the prospect is favorable for indorsement and united action as soon as proper consideration can be given to the matter. The success of the plan lies with five denominations controlling a large majority of the Protestant missions in China, the Baptist, Congregational, Episcopal, Methodist and Presbyterian. If the plan of union is adopted, Dr. Barton says that "the final outcome would probably be one Protestant Church for all China."

The new era in China is developing such changes in conditions there that no longer will the foreigner be looked upon as an enemy. Foreign ways are rapidly becoming the ways of China. China will demand an adequate system of education disconnected with her traditional history. The Chinese will soon recognize that they have no religion adequate to meet the requirements of a great nation. No longer will Christianity be despised. Intelligent Chinese will seek Christian books and periodicals for answers to questions that crowd upon them regarding education, morals and religion. There will be a persistent demand for Christian missionaries and the institutions for which they stand. "We may expect that effort will be made to give Christianity some official standing in the country. Christian forces must be organized to meet such propositions and prevent action that will nationalize its name and form while crushing out its spirit and life."

The Status of Chinese Missions

"Few in touch with the missionary forces to-day in different parts of China will deny that there is ample ground for the conclusion that mis-

* From *The Congregationalist*.

sion work in that country is rapidly approaching a period more revolutionary in character than that through which Japan passed between the years 1870 and 1880, and vastly more critical because of the size and strength of the country involved. Christendom and its missionary societies should have learned much from its experiences in Japan a generation ago. Of this we may be sure, revolution in China is rolling that vast empire out from its conservative and secluded past into the light of the twentieth century, and with twentieth-century methods must the Church meet these conditions.

"Let me consider a few salient facts regarding the Protestant forces now operating in China and available to meet the demands of the immediate future, and back of which stand the strength of the Protestant Church. It is impossible for us here to review the work of our Roman Catholic brethren, with whom we have not yet been able to find much common ground for fraternal cooperation. Their lines of work differ widely from our own. At present, at least, we must agree to work separately, altho, not necessarily, as competitors.

"The World's Atlas of Christian Missions reports that there are 41 American and Canadian Protestant societies carrying on Christian work in China, 18 British and 14 Continental societies, making a total of 73 separate and distinct missionary societies. For the present we will consider only the American boards.

"Of the 41 societies named, 7 are interdenominational, namely, the American Bible Society, the Young Men's Christian Association, Young Women's Christian Association, Canton Christian College, University Medical Mission, Woman's Union Missionary Society of America and the Yale Foreign Missionary Society. This leaves 34 societies that are either denominational or that partake of that character.

"Of these 34 remaining societies, 17 have each in the field only from

2 to 19 missionaries, including wives and single women, they together having a total of but 47 ordained missionaries, or 177, including ordained men, wives and single women—an average for all China of less than 11 each. This leaves the larger and more influential American Missionary societies working in China only 17, with a total missionary force including wives and single women, of 1,549, of whom 460 are ordained; this is 80 per cent. of the entire American missionary forces in China and 89 per cent. of the ordained men.

"It is an interesting fact that back of these 17 societies there stand primarily only five leading communions, here named in the order of their strength: Presbyterian, Methodist, Baptist, Episcopalian, Congregational. These five communions control 1,401 of the 1,812 American missionaries in China and 413 of the 517 ordained men. In other words, these five communions have about 78 per cent. of the American missionary forces working in China. At the same time it should be borne in mind that of the remaining 22 per cent. about 2 per cent. are connected with interdenominational societies, and of the remaining 20 per cent. some are already working in close cooperation with the boards representing these leading communions.

"If we analyze the personnel of the eighteen British Protestant societies we find that practically the same conditions prevail, with the exception that the five communions already named control 925 of the entire British missionary force in China numbering 1,065, and 268 out of 278 ordained men. The two Bible societies, entirely interdenominational, direct 37 of the remaining 140 missionaries, leaving only about 11 per cent. of the British missionary body in China not under control of the five leading communions already named, some of whom are now in close and friendly cooperation.

"To return to the consideration of the American societies working in

China, we find that any new and effective plans for cooperation to meet the new conditions in China must be brought about by the societies representing the various branches in America of the Presbyterian, Methodist, Baptist, Episcopal and Congregational communions. They hold the key to the situation here, as also they do in Great Britain.

It is in order to ask at this point how much and how little these communions at the present time have in common in their policy and method of propagating Christianity among the Chinese. Let us here suggest a few of the fundamentals which, it seems to me, we unitedly and habitually advocate and practise. These should constitute a common starting point for more active cooperation.”:

Belief in Common

We believe God is the father of the Chinese as well as of the European, and that because of His great love for the world, including Chinese, He sent His Son to earth.

We believe every Chinese is in need of the saving knowledge of Jesus Christ as revealed in His gospel and proclaimed by the apostles.

We believe the Old and New Testament contains the supreme revelation of God to men, and that it should be universally preached and distributed in printed form in the vernacular of China.

We believe in the power of the gospel lived and practised by godly men and women and orally proclaimed in the language of the people to transform individual lives, to regenerate society and to provide a safe foundation for the state.

We believe in the preparation and dissemination of a Christian literature in languages understood by the Chinese and prepared to meet the needs of the Chinese mind.

We believe in the value and potency of the medical missionary for the demonstration of Christianity and for the relief of physical suffering.

We believe in the necessity of providing a Christian education in all grades and for both sexes, from kindergarten to the normal school, the college and the theological seminary or training school, for implanting Christian principles in the minds of the young, for raising up Christian leaders in all trades and professions, and for creating for the Church of Christ in China an adequate and efficient Christian leadership.

We believe in the Chinese Church, self-controlled, self-supported and self-propagating, to become independent of foreign domination, itself the leader in organizing and directing agencies of its own creation under God for the Christianization of the empire.

We believe that the modern education of the Chinese as a whole must be accomplished at the expense of the Chinese themselves; at the same time we are agreed that as a means of implanting Christian truths and ideals in the minds and hearts of the youth during the formative period of their lives there is no agency more potent and permanent than the Christian teacher. We are therefore agreed that it is a legitimate part of missionary work to prepare for this service selected Chinese students for both missionary and government schools.

As a natural development from this common belief, Dr. Barton presented a definite plan for united action which may be summarized in the following proposals:

The Plan in Outline

1. *Union in Church Conferences.* The union in conference and association, or whatever name may be used, of Chinese churches of all communions as a single body bearing no denominational name.

2. *Publication.* Union of all communions in the preparation and publication of new literature now demanded.

3. *Union in Theological, Collegiate and Medical Education.* Complete union of work already auspiciously begun in places in which theological, collegiate and medical education are going on under auspices wholly interdenominational.

4. *Union Normal Training Schools.* In each of the principal provinces of China a thoroughly equipped and manned Christian normal training school.

5. *Union Annual Meetings.* Missionaries and native Christians working in common areas, organize annual or more frequent meetings at which policies would be considered, plans devised, estimates passed on and executive and other committees created.

6. *Board of Strategy.* Practical plans devised for complete survey of the needs of China as relates to reinforcements, occupancy and special needs and departments.

“A measure of union has been accomplished already in some of the lines suggested. It is now proposed to render more complete and effective such efforts. The key to the situation rests with the proposed board of strategy, to whom would be committed the task of working out the

practical details. Of this Dr. Barton said:

"There ought to be some practical plan devised by which we may have laid before us in due time a complete survey of the needs of China as relates to reenforcements, occupancy, and the needs of special departments. This might be brought about by the creation of a *board of strategy*, or whatever it may be called, composed of representatives of the missionary societies working in that country, whose duty it should be to secure facts and make plans for Protestant Christendom to act upon in

pushing every form of missionary operations in China. Such a board would keep the societies and churches at home informed, would have great influence in the general direction of the work on the field, and would finally become the central united body through which each missionary board could bring all of its resources to bear upon the work in every department. It might also become an agency for the use of individual and independent gifts. The possibilities of what might be accomplished in China through such a board properly constituted can hardly be predicted."

EDEA—SAKBAYEME *

THE WORK OF THE BASEL MISSION IN THE SOUTHERN CAMEROONS

TRANSLATED AND CONDENSED BY B. HITCHER, LONDON, ENGLAND.



TWENTY-FIVE years ago the Basel Mission began its work in the newly acquired German territory of the Cameroons, and after the initial difficulties, which were very trying, had been overcome, a decade of such rapid development was experienced as to tax the resources of the society to the uttermost. Accordingly, the Home Board withheld their sanction from further extensions and directed their energies to the consolidation of their work in the parts already occupied. But in course of time the force of circumstances, combined with the eager attitude of the inland tribes on the one hand, a Roman propaganda on the other, required farther advance into the Hinterland.

The new forward movement began from the station of Edea, on the Sanga River, in South Cameroons. The population, both here and higher up the river, consists of the Bakoko and Basa tribes and belongs to the Bantu group. But as South Cameroons is a

point of combat between the Sudan negroes and the Fang tribes pushing forward from the south and southeast, a mixture of various tribes is found here, scattered throughout the wooded uplands and primeval forests. Every village has its hereditary chief, whose power is absolute, except when the fetish priest has cunningly succeeded in obtaining a share of it. Ordeals, along with other revolting practises, prevail, and the lives of these peoples are dominated by superstitious fears, especially with regard to the spirits of their ancestors. An indispensable requirement at funeral ceremonies is the sacrifice of a goat, without which the departed can not obtain entrance into the realm of death.

Owing to the proximity of the sea and the numerous river-courses the climate is damp, and during the month of October a thick fog generally covers the land. As a rule, July is the coldest and February the warmest month. The low-lying marshy districts are covered with mangroves, while in the wooded uplands wine palms and oil palms abound.

* From *Evangelische Missionen*.

The Basel Society attempted to reach the unknown tribes of the Hinterland along the course of the great Sanaga River, which has its outlet into the ocean opposite the island of Fernando Po.

In the year 1892 the station of Lobetal was founded on the lower Sanaga, and extensive itineraries were undertaken from this point in the direction of the upper reaches of the river, which led to the formation of another station—Edea—at the Sanaga Falls. Beyond these falls the river was not navigable, owing to rapids and cataracts, and farther advance upstream involved personal danger as well, in consequence of the hostile attitude of the inland tribes.

Their refusal to submit to the German Government necessitated a series of expeditions and years of hard fighting. When their subjection was at length accomplished, it was found practicable to establish among them a number of missionary outposts and to man them with native teachers, altho this was not accomplished without much trouble and obstruction.

Hostilities between the various tribes were of almost constant occurrence, while falsehood, venefulness and lawless indulgence characterized their private relations, and polygamy exhibited its baneful effects upon family life. They had dealings with the trader, or the crafty Duala as intermediary, but found themselves generally overreached. The aged people clung with stubborn obstinacy to the customs of their fathers, and to their superstitious fears, and could not be persuaded to listen to a talk about religion. But among the young a promising field presented itself, and as soon as the missionaries had gained entrance among the tribes and, to some extent, won their confidence, no obstacle was put in their way for bringing the children under instruction. The people began gradually to recognize the dawn of a new era, and altho it meant hard work at first, to bring those hitherto accustomed to lawless idleness into habits of order and obe-

dience, the youngsters soon came to enjoy the hours at school, and the desire for improvement, once awakened, proved strong enough to fill the schools with eager learners. Meanwhile the favorable situation of Edea had been discovered by government and by commerce. Public buildings arose; a wide road was constructed across the wooded uplands; trading firms established agencies; while in military quarters the strategic importance of the place attracted attention.

In consequence of these developments there was an ever-increasing demand for teachers, and the formation of out-stations was ever growing. But these extensions brought drawbacks of their own in necessitating the acquisition of a new dialect, while the dispersion of the tribes over wide areas, and their frequent migrations (under the influence of superstitious fears) rendered the efficient working of the schools almost impossible. In the end the Board determined (in 1902) to establish another main station at Sakbayeme, on the Sanaga, situated considerably higher upstream, in the center of the Basa district. This move proved a great success. Applications for teachers poured in from all quarters, even from districts hitherto inaccessible, and at the close of the second year of its formation the station was in full working order among 300 catechumens and 1,600 school children, so as to necessitate the supply of reinforcements. Between the autumn of 1902, when the first services were held in a primitive hut (which had to do service for dwelling as well), and the autumn of 1907, when the dedication of the church took place, the progress has been striking.

Thus the labors of the Basel Mission in the Cameroons have extended their uplifting, civilizing influence more and more into the interior, and the missionary sees ample evidence of the power of the Gospel, in giving light to them that sit in darkness, and to guide their feet into the way of peace.

EDITORIALS

DEATH OF DR. ISAAC K. FUNK

THE honored president of the publishing house of Funk & Wagnalls Company, New York and London, was suddenly called Home, on Thursday, April 4th, at his home in Montclair, N. J. Mr. Funk was 72 years of age, having been born in Clifton, O., on September 19, 1839. He lived an active and useful life, and was interested in many educational, religious and business enterprises.

After his graduation from Wittenberg College and Seminary he entered the ministry of the Lutheran Church, and was for some years pastor of St. Matthew's Evangelical Church in Brooklyn, N. Y. As editor-in-chief of the Standard Dictionary and other works, and as publisher of the *Literary Digest*, *Homiletic Review*, and *MISSIONARY REVIEW*, Dr. Funk has exerted a wide influence. He was an ardent prohibitionist and a strong advocate of "simplified spelling." His genial personality and genuine interest in men and affairs gave Dr. Funk a wide circle of friends and acquaintances. His departure leaves a great blank that can not be filled.

SCIENTIFIC MANAGEMENT IN MISSIONS

THE modern ideas and methods of scientific management are said to have revolutionized some lines of business, and to have produced most satisfactory results. Is there a need for the introduction of more "efficiency methods" in the business of extending the Kingdom of God?

Scientific management means the conduct of a business with strict reference to economy and efficiency. For this purpose every detail of the work is studied with the view to saving of time, money, material and energy. The workers are also studied with reference to temperament, ability, health, surroundings and incentives to greater fidelity, increased energy, and cheerful cooperation.

Surely, in the "King's Business" there is need of as careful study and as intelligent application of these principles to the work as in any worldly enterprise. How can the principles of scientific management be applied to missionary work?

1. By a minute and careful study of conditions, methods, men, forces and results.

2. By the introduction of time, labor and money-saving devices. Why should these be introduced in the home offices and churches and not on the mission fields? Why should a missionary who is capable of earning \$5,000 a year, and who is overwhelmed with work, be obliged to spend his valuable time and strength in doing the work of a \$500 clerk?

3. Adequate financial support for the work in hand. Missionaries do not work for money, but they are constantly hampered by lack of funds for themselves and the work entrusted to them.

4. In home offices salaries are adjusted as nearly as possible to meet a man's needs and to remove all cause for financial anxiety. In the foreign field it is not so. A bare living salary is the basis, and if a missionary has a large family, only God can relieve him of financial worries that distract the mind and lessen efficiency.

5. Proper care of health and periods of rest. As a rule, in the larger societies this is carefully studied. Each climate and mission station must be studied as to the character of buildings, surroundings, periods of rest and food and clothing required to maintain the human organism in its best condition for services. On the contrary, we know of some missions where no proper attention is paid to these details, where furloughs are long overdue, where there is no rest-home for wearied workers, and where false economy murders efficiency.

6. Students of scientific manage-

ment have discovered that 21½ pounds is the most efficient shovel load for a workman, and that 92 pounds is the proper amount for a man to carry. Do we study as carefully the loads placed upon missionaries? If we did fewer men and women would break down. One would not be doing the work of two, and appeals for help would not be in vain. How many good servants of the King have been killed by being overloaded!

7. The proper tools, appliances and buildings for work is a most important item. With bricklayers it was discovered that a certain kind of hod brought increased efficiency, and that men saved time by not being obliged to stoop at their task. Is as much careful study given to the small details of missionary work? Advancement has been made in text-books, typewriters, literature, stereopticons, industrial and medical appliances, but there is room for improvement.

8. Competition is a large item in business success. One employer produced excellent results by inspiring rivalry between various nationalities to prove which was most efficient. The publicity given missionary reports introduces this element in Christian work—not always in a wholesome way.

9. Cooperation. The division of labor and tasks apportioned according to ability, yet all working for one end and according to one general plan, are essential to produce the best results. We are working toward this, but the goal is still far distant.

10. Recognition of merit. Every workman appreciates commendation. In the world most men labor for a material reward, in the work for God our highest ambition should be the Master's "well done." But there are legitimate rewards in Christian work—the commendation of a comrade, the honor given to knowledge, experience and faithfulness, the help rendered in response to an appeal; above all, the satisfaction of a consciousness of a work well done and a Master well pleased.

For scientific management in missions we must study God's laws as revealed in His Word and in the work of His servants. We must study conditions and methods and learn the most that we can learn from experience. There is, however, this difference between material and spiritual work. In the latter only God can truly judge the results, and only He can supply the *real power*. God's ideals are not man's, and the Holy Spirit is the only power that can make man's work efficient. "It is required in stewards that a man be found faithful"—not successful, but faithfulness includes a careful study of methods, conditions, ideals and results, and a devotion of all our energies to God's work.

THE EFFICIENCY TEST

SHOULD every man's work be subjected to the test of efficiency according to human standards? This is the tendency in business, and it is advocated in church and missionary work. Can such a man "make good"? Is he capable as a public speaker, writer, teacher, or linguist? Is any church or mission fortunate that secures his services? Such are the inquiries by which a man's value is tested.

The efficiency standard is often misapplied and sometimes disastrous. It does not take into account long and faithful service, or the errancy of human judgment. We know a man who gave his best years and most earnest endeavors to a religious organization and helped to build it up from nothing to wide-spread usefulness. Then came a change of management, and this man's abilities and claims were ignored because he was not sufficiently aggressive and modern in his methods. He was crowded out without recognition of his past services or future opportunities.

God places no premium on inefficiency or lack of fidelity, nor could His Church be satisfied with less than the best; but there is a value in honesty, sobriety, reliability, good will, spirituality, cheerfulness, grati-

tude, love, that no human efficiency test can estimate. Those who make of men machines, physical and mental, and gage their value by their output, are like the African savages, who put their aged and infirm men and women to death because they can no longer till the soil, hunt game or go to war.

Fortunately, this standard has not yet been generally adopted by the Christian Church, and will not be. The tendency is to demand higher ideals in service and greater devotion of time and money talents to God's work. Let us at the same time emphasize spiritual attainments above mental and physical and let us estimate success more by eternal measurements than by temporal, human standards.

THE MEN AND RELIGION MOVEMENT

THIS continental campaign comes to a close with a Conservation Congress in New York City, April 19th to 24th. It is hoped, however, that this is but the beginning of the forward movement that has been inaugurated in many churches. There have been some criticisms of the plan and principles of the movement, and some misgivings lest it prove unspiritual and spasmodic. Only God Himself can rightly judge the results, but there are many causes for thanksgiving and hopefulness in the awakening that has taken place in many men, churches and cities. The leaders have, as a rule, been earnest, devoted, spiritually minded men. They have been criticized more for what has been left unsaid than for what they have said, and more from hearsay than from personal testimony. The critics have been those who have stayed outside.

Whatever else this movement has done or has not done, it has made this impression wherever it has been supported: (1) That Christian life and service is a *man's job*, worth all that a man can put into it; (2) that the religion of Christ and the Kingdom of God is of unlimited

importance and proportions. It is all inclusive and demands study, hard work, world-wide sympathies and heroic courage; (3) that the work of the Church can not be done by man alone and will not be done by God alone, but must be done by surrendered men empowered and directed by God; (4) that Christians of different names and creeds can and must get together and work together to solve these problems that confront us; (5) that the campaign is but the initiation of the effort to lift up Christ and draw all the world to Him.

The strength of many features of the program can only be discovered by an adequate test, but the general ideals can not be improved upon: (1) Bible study as the first essential for the intelligent Christian's faith and practise; (2) the conversion of the individual by the regeneration of the Holy Spirit; (3) the winning of the youth in order to insure Christian manhood; (4) the duty of man to his neighbor in things both temporal and spiritual; (5) church extension to needy communities; (6) world-wide responsibility and systematic service; (7) continued co-operation of all Christians in God's work.

The suggestions given to conservation committees will take a generation or more to work out, but they are practical and Scriptural.

Mr. Don O. Shelton, president of the National Bible Institute, suggests the following tests by which we can measure the true value of these Forward Movements:

1. Does the movement stand out spokenly and unequivocally for the Divine inspiration and authority of the Scriptures?

2. Is it manifest that the movement has grown out of a sincere desire to glorify Jesus Christ and Him only?

3. Does the movement proclaim boldly the Deity of Jesus Christ, the necessity of regeneration by the Holy Spirit and the justification of men by faith in Jesus Christ? "For other 'Good News' there is none. . . . But if we or an angel from heaven should bring you a Good News

different from that which we have already brought you, let him be accurst. . . . It was not from man that I received or learned it, but by a revelation from Jesus Christ." (Gal. 1:7, 8, 12, Weymouth's translation.)

4. Does the movement seek the affiliation of men who discard or deny the essentials of the Christian faith as plainly declared in the New Testament?

5. Does the movement make the salvation of men through Jesus Christ its supreme objective?

6. Is it evident that the men who lead the movement place their chief reliance for fruitage on the proclamation of "the faith once for all delivered to the saints" and on the power of the Holy Spirit, rather than on a well-organized press bureau, ingenious methods of advertising, and the use of the names of men of financial and political prominence?

7. Does the movement conspicuously and continually aim to exalt the Lord Jesus Christ, rather than "religion?" "Christ is all." (Col. 3:11). "Neither is there any other name under heaven that is given among men, wherein we must be saved." (Acts 4:12).

We believe that every so-called Christian movement should be subjected to the foregoing tests. If any movement is not found wanting when these tests are applied, we believe it has in it the life of Christ and will grow and bring forth fruit to His glory.

The Men and Religion Movement may not measure up to each of these and has not presented a solution of religious and social problems, but it has aroused many sleeping and inactive church-members to a sense of their obligation to God and their fellow men.

WHO IS RESPONSIBLE?

ARE we as Christians praying, working, giving to establish the Church of Christ in all the world, or are we each seeking to establish churches of our own peculiar denomination? This is not a formal question for academic discussion, but a practical point of vital importance. At a recent conference of missionaries and secretaries to discuss the outlook and opportunity in China, it is stated that there was a general agreement that the missionaries and Christians on the field were convinced that the interests of the Kingdom of God

called for one universal Christian Church of China—at least, among the Protestants—but that the representatives and constituents at home held them back. We are forced to believe that there is too much truth in this statement, and it is a *burning shame!*

The time has passed when intelligent members of one denomination refuse to recognize those of other sects as members of the Great Church of Christ. Baptists will not deny that the immersed believers are true Christians, neither will Episcopalians deny that the Gospel is preached by those outside of their accepted "apostolic succession." God has too clearly manifested His own approval of the work of all denominations to permit men to draw distinctions which the Almighty does not recognize.

We believe it is true that the denominational spirit fostered, and often *forced*, upon the mission fields is holding back the coming of the Kingdom of God. *Who is responsible?* It is a heavy responsibility to assume. It is not enough to argue that there is spiritual unity, and that the only diversity is in form and method. *It is not true.* There is no true spiritual unity where workers refuse to cooperate, or where two missions are doing a work which one might do while other districts are neglected. It is not necessary that every church and mission, every school and hospital, should be run on the same lines.

PROGRESS IN SIAM AND MALAYSIA

A COMPARISON of the statistical tables published in this number and those of ten years ago shows that in Siam and Laos the societies at work remain the same, and there has been very little increase in mission force or native helpers. The native Christian Church has increased 50 per cent. In British Malaysia and Dutch East Indies the missionaries have increased from 300 to 890, the native helpers from 1,553 to 3,136, and the Christian communicants from 37,746 to 352,541, or nearly tenfold.

MISSIONARY STATISTICAL TABLES FOR SIAM, MALAYSIA, AND DUTCH EAST INDIES *

THE GENERAL AND EVANGELISTIC WORK

COUNTRIES AND SOCIETIES	DATE	FOREIGN MISSIONARIES							NATIVE WORKERS			STATIONS		CHRISTIAN COMMUNITY AND CONTRIBUTIONS							
		Year of First Work in this Field	Ordained Missionaries	Physicians		Lay Missionaries not Physicians (Men)	Married Women not Physicians	Unmarried Women not Physicians	Total of Foreign Missionaries	Ordained Natives	Unordained Natives, Preachers, Teachers, Bible-women, and Other Workers	Total of Ordained and Unordained Native Workers	Principal Stations	All Other Sub-Stations	Church Organizations	Communicants Added During the Last Year	Total Number of Communicants	Total of Native Christian Adherents, incl. Baptized and Unbaptized, All Ages	Sunday-schools	Total Sunday-school Membership, including Teachers and Pupils	Total of Native Contributions in U. S. Gold
				Men	Women																
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20		
SIAM AND FRENCH INDO-CHINA																					
American Societies																					
American Baptist Foreign Mission Society.....	1833	1	1	—	—	1	—	—	6	6	1	—	4	23	138	138	1	37	\$80		
American Bible Society.....	1890	1	—	—	—	1	—	—	18	8	1	—	—	—	—	—	—	—	—		
Board of For. Miss., Presbyterian Church in U. S. A.	1840	27	12	—	1	34	9	80	6	155	161	15	75	28	446	4,337	17,046	52	3,400	2,752	
Totals, 3 American Societies.....	—	29	13	—	1	36	9	84	6	169	175	17	75	32	469	4,475	17,184	53	3,437	2,832	
British Societies																					
British and Foreign Bible Society.....	—	—	—	—	1	1	—	2	—	12	2	1	—	—	—	—	—	—	—		
Christian Missions in Many Lands.....	1892	—	—	—	5	4	—	9	—	—	—	2	—	—	—	—	—	—	—		
Society for the Propagation of the Gospel.....	—	1	—	—	—	—	—	1	—	—	—	1	—	—	—	—	—	—	—		
Totals, 3 British Societies.....	—	1	—	—	6	5	—	12	—	2	2	4	—	—	—	—	—	—	—		
Grand Totals, 6 Societies.....	—	30	13	—	7	41	9	96	6	171	177	21	75	32	469	4,475	17,184	35	3,437	2,832	
BRITISH MALAYSIA																					
American Societies																					
Board of For. Miss., Methodist Episcopal Church ¹ ...	1885	13	—	—	2	11	10	36	3	183	186	8	13	32	123	1,870	*7,480	35	1,074	\$2,520	
Seventh-Day Adventist Mission Board.....	1894	5	—	—	—	3	2	10	1	7	8	1	—	1	—	41	164	1	61	836	
Totals, 2 American Societies.....	—	18	—	—	2	14	12	46	4	190	194	9	13	33	123	1,911	7,644	36	1,135	3,356	
British Societies																					
British and Foreign Bible Society.....	1813	1	—	—	4	2	—	7	—	*17	17	5	—	—	—	—	—	—	—		
Christian Missions in Many Lands.....	1866	—	—	—	12	9	9	30	—	4	—	5	3	4	4	—	—	—	—		
Church of England Zenana Missionary Society.....	1900	—	—	—	—	—	—	3	—	8	8	1	—	—	—	—	—	—	—		
English National Council, For. Dept., V. M. C. A.	1902	—	—	—	2	—	—	2	—	—	—	—	—	—	—	—	—	—	—		
For. Miss. Com., Presbyterian Church of England ¹ ...	1857	2	—	—	—	1	1	4	1	21	22	1	10	6	—	327	1,308	—	—		
Society for the Propagation of the Gospel.....	1855	12	—	1	2	—	5	20	6	76	82	8	10	17	—	1,914	6,500	11	812	—	
Totals, 6 British Societies.....	—	15	—	1	20	12	18	66	7	122	129	20	23	23	—	2,241	7,808	11	812	1,338	
Continental Societies																					
Evangelisch-Lutherische Mission zu Leipzig.....	1907	1	—	—	—	—	—	1	1	11	12	1	10	1	9	304	516	1	38	—	
Evangelische Missionsgesellschaft zu Basel ²	1904	1	—	—	—	—	—	1	1	6	7	1	5	—	251	326	706	—	—	—	
Totals, 2 Continental Societies.....	—	2	—	—	—	—	—	2	2	17	19	2	15	1	260	630	1,222	1	38	—	
Grand Totals, 10 Societies.....	—	35	—	1	22	26	30	114	13	329	342	31	51	57	383	4,782	16,674	48	1,985	4,694	
DUTCH EAST INDIES																					
American Societies																					
Board of For. Miss., Methodist Episcopal Church ¹ ...	1903	3	—	—	—	2	—	5	—	7	7	3	8	12	350	649	692	2	22	\$30	
Seventh-Day Adventist Mission Board.....	1900	2	—	—	2	3	2	9	—	—	—	2	—	1	—	6	6	1	10	160	
Totals, 2 American Societies.....	—	5	—	—	2	5	2	14	—	7	7	5	8	13	350	655	698	3	32	190	
Continental Societies																					
Centraal-Com. voor Seminarie, Batavia.....	1878	1	—	—	1	1	1	4	—	—	—	1	—	—	—	—	—	—	—	—	
Comité voor Sangir- en Talaut- eilanden.....	1859	10	—	—	1	11	1	23	—	267	267	8	107	—	—	12,239	63,739	—	—	—	
Doopsgezinde Vereeniging.....	1847	8	1	—	—	8	—	17	—	—	—	6	9	—	—	456	*1,800	—	—	—	
Java Comité.....	1855	6	—	—	—	6	—	12	—	25	25	5	16	—	—	563	1,882	—	—	—	
Nederlandsch Bijbelgenootschap.....	1814	—	—	—	1	1	—	2	—	—	—	—	—	—	—	—	—	—	—	—	
Nederlandsch Lutherisch Genootschap.....	1889	2	—	—	—	2	—	4	—	—	—	3	2	—	—	400	*1,600	—	—	—	
Nederlandsche Zendingsvereeniging ¹	1899	13	—	—	1	9	4	27	—	64	64	10	14	24	96	1,163	*9,000	—	—	—	
Nederlandsch Zendinggenootschap.....	1862	14	1	1	7	17	4	44	—	94	94	14	80	—	215	13,235	*52,000	—	—	—	
Neukirchener Missionsanstalt.....	1884	13	1	1	—	14	2	29	—	81	81	11	31	—	—	967	1,979	9	194	—	
Rheinische Missionsgesellschaft.....	1836	92	2	—	3	85	14	196	31	2,248	2,279	72	407	407	7,178	43,290	107,154	—	23,950	22,674	
Utrechtsche Zendingsvereeniging.....	1859	15	—	—	—	15	—	30	—	90	90	12	86	—	—	—	—	—	—	—	
Zending v. d. Geref. Kerken in Nederland.....	1860	10	3	—	2	10	—	25	—	70	70	8	39	—	—	656	1,673	—	—	—	
Totals, 12 Continental Societies.....	—	184	8	1	16	179	26	413	31	2,939	2,973	150	789	431	7,489	72,969	240,827	9	24,144	22,674	
Dutch East Indies Society																					
Protestant Church of the Netherlands East Indies..	—	23	—	—	—	—	—	23	80	—	80	—	—	—	—	274,135	274,135	—	—	—	
International Society																					
Salvation Army.....	1894	—	1	—	16	10	13	440	—	76	76	12	20	—	—	—	—	10	28	—	
Grand Totals, 16 Societies.....	—	212	9	1	34	194	41	890	111	3,022	3,136	167	817	444	7,839	347,759	515,660	22	24,204	22,864	

* Condensed from the *World Atlas of Christian Missions*, Student Volunteer Movement, New York.

SIAM AND FRENCH INDO-CHINA

¹ Colporteurs directly under the supervision of the Bible Society.

BRITISH MALAYSIA

¹ Includes the data from the Women's Society.² No report for Baptized Christians other than the number of Communicants.³ Colporteurs under the immediate direction of the Bible Society.⁴ Not reported.⁵ Chinese work. In printed report included under China Mission.

DUTCH EAST INDIES

¹ Includes the data from the Women's Society.² No report for Baptized Christians other than the number of Communicants.³ Data from Dr. J. W. Gunning.⁴ Commissioned officers.⁵ Estimate. Except in column 17, all estimates are from the societies.

WORLD-WIDE MISSIONARY NEWS

SIAM AND MALAYSIA

Opportunity in Siam

IT is stated that the sixteen provinces of the kingdom of Siam have a population of 6,428,619, but this is probably an underestimate. The responsibility for their evangelization is shared by the Siam Mission of the Presbyterian Church and two families of Christian (Campbellite) missionaries who came from England to work among the Mohns. The members of this Burmese tribe who are residents of Siam are 27,260, according to the last census, tho there were said to be 80,000 of them eight years ago. Then there are some Chinese Baptists in and near Bangkok, who are regularly visited by a Baptist missionary to China. Thus, more than 6,000,000 are to be evangelized by the Presbyterian Siam Mission. Already Siamese evangelists are being employed, and several of them supported on the field. Siamese churches are growing and are courageously striving for self-support. Still, Siam is a very needy field at present.

Spread of Islam Upon Borneo

THE work which the missionaries of the Rhenish Missionary Society commenced several years ago in Kwala Kuron on the River Kayan, upon the island of Borneo, has gone on with much encouragement and considerable success, but under great difficulties, chiefly caused by continuous famine and suffering among the somewhat lazy Dyaks and by the progress of Islam. The interior of the whole country is continually flooded with Malayo-Mohammedan literature, which greatly impresses its readers. The missionaries are now planning to meet this danger with a distinctly Christian magazine. Its

name will be *Sarohan Kasanang*, i.e., Messenger of Peace, and it will be published in Kwala Kuron. Since the Dyaks are great readers, it will not lack subscribers, it is said.

Laos Christians as Missionaries

SOME used to suppose that when a "heathen" had been "converted" the work in his behalf was finished. But more and more the conviction is spreading that Christian activity is also essential. And so we read with satisfaction that "in the Chien Rai Presbyterian Church, in North Siam, from 40 to 70 people go out every Sabbath in bands of four, to preach in outlying villages."

Anglo-Chinese School in Malaysia

ONE of the most remarkable educational enterprises in the East is that of the American Methodists at Penang and Singapore. Many years ago a school was started for the sons of English merchants in the latter city. It grew to large proportions and was, in every way, remarkably successful. Then a Chinese merchant brought his little boy to the school with the request that he might be admitted. The authorities acceded. The English community, however, threatened to withdraw all English boys in case other than whites were given a place on the school benches. The governing committee went to the leading Chinese merchants in Singapore, explained the situation, and offered to make their institution over into a school for Chinese boys. The merchants took up the matter and raised a large sum of money for the project. At the present time there are some 1,100 Chinese boys in the Singapore school, and nearly as many in another Anglo-Chinese school which was started

on the same lines in Penang. The Chinese merchants in Batavia, Java, have negotiated with the Methodists for a similar school which, we believe, has already been set in operation.

A Chinaman's Generosity

A WORKER in the Malay Peninsula, writing in *Echoes of Service*, tells an interesting story of a poor old Chinaman, an inmate of the decrepit ward of the pauper hospital at Kuala Lumpur. By industry in making baskets he had saved twenty dollars, and half of this sum he gave as a freewill offering to God, the remaining portion being placed in trust with one of the older Christians against the day of his burial. Yet we still hear the reproachful term—"ricc Christians!" "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom?"

The Printing-press as an Evangelizer

BEGINNING with a small plant twenty-one years ago, the Methodist publishing house in Singapore has grown until it employs now about fifty men to produce the books and pamphlets which are printed in Malay, Chinese, Tamil, Arabic, Tagalog, Battak, and various European languages.

INDIA

Progress of Moral Reform

EVEN in India, polygamy is growing unpopular, not merely because of the cost of living, which has reduced it to such an extent that monogamy is getting to be the rule, but because of the "awakening" that is due largely to the missionary work of Occidentals through religious and other channels. His Highness, Shri Sir Saya Sid Sayaji Rao III, Gaekwar Maharajah of Baroda, who is almost as well known in Washington and New York as in Calcutta and Bombay, is rated as one of the most progressive rulers in the world, as well as the richest Indian prince and one of the richest men on earth. His

2,000,000 subjects count themselves, and are counted, fortunate under the benevolent despot who travels over the world studying the science of good government, and goes home to apply it. His prime minister at the present time is Romesh Chandra Dutt, whose "Civilization of Ancient India" is a familiar work upon book-shelves in all countries, and who is one of the enlightened patriots and publicists of India.—*The Presbyterian*.

Bibles for Indian Students

THE Bible Society presents the Scriptures to all students at Indian universities. Each man, when he enters college, is offered a copy of the four Gospels and Acts in English; half-way through his course he is asked to accept an English New Testament; and when he has graduated, the Society endeavors to arrange that he shall go forth with the English Bible in his hands. During 1910 no fewer than 6,785 volumes were accepted as gifts from the Society among the students of India—1,451 volumes more than in 1909. With all the Scriptures presented to the graduates and students of the Allahabad University this last year went a leaflet entitled, "The King's words about the English Bible." This contained the reply of King George to the tercentenary deputation of March, 1911.—*The Bible in the World*.

India and the Italo-Turkish War

THE war between Italy and Turkey has given a new opportunity to see the close fellowship which exists between all followers of the false prophet throughout the world. The India newspaper *Bande Mataram* has stated that Mohammedans throughout the earth have collected more than \$1,000,000 and have handed it to the Sultan as their contribution to the war fund. In all large cities with great Mohammedan populations protest meetings against the war have been held, and delegates of the Mohammedans living in China and in

India have made a much observed call upon the Sultan in Constantinople about the middle of January.

The resolutions which were adopted at a great Mohammedan meeting in Aligarh, India, are typical of all thus passed, and we quote therefore a part of them. In them the Mohammedans strongly condemn the aggressive attitude of Italy, sincerely and earnestly sympathize with the Turks and pray for the success of their co-religionists and the annihilation of their enemies. They pledge themselves to boycott Italian goods and consider it their religious duty to raise funds for the help of the wounded Turks, and for the support of the families of the martyrs. They pray the British Government to put an end to an unconscionable, unprovoked, and unjust war, as the traditional ally of Turkey and the greatest Islamic power.

Such resolutions leave little doubt that the Turkish war may quickly and easily develop into a religious war.

A Centennial Near at Hand

THE Marathi Mission, the oldest American mission in southern Asia, was founded in 1813 by representatives of the American Board, and has work in Bombay, Ahmednagar, Sholkapur, and regions adjacent. The number of villages in which Christians live is 346. The missionary force numbers 42, with 523 native toilers. There are 45 ordained pastors and preachers, 58 organized churches with a membership of 7,340, and a Christian community of 13,216. In the schools 3,824 pupils are found.

At Mukti with Pandita Ramabai

THE Mukti Mission was organized in 1896, tho the work of Pandita Ramabai was begun in 1887. It offers tremendous opportunities, because at Mukti (Kedgaon, Poona District, Bombay Pres.) the workers are surrounded by more than 1,400 souls, who are there for no other purpose than to be prepared for their

life work. Beyond the station there are villages, north, south, east, and west, over 1,100 in one collectorate, in which there is not a single Christian. Hindus everywhere, appealing strongly to Christendom by their condition and their great needs. Thousands of the outcasts are turning to Christ, but the caste people, while willing to accept much of Christian truth, are opposed to Christianity as such and are not willing to surrender all to Him. But light and truth are going forth from Mukti. A few years ago Marathas and Mahars would not drink water in the same field. Now more than a thousand men, women and children, high caste, low caste, outcaste, and no caste, come to Mukti regularly from the surrounding villages and hear the Gospel. Thus, the seed is being sown. Shall it not produce the abundant harvest in the Lord's time?

Persecution of Converts in India

THE Gossner Missionary Society has a most prosperous work in Jaspur. More than 2,500 heathen have been converted, and almost 3,000 have become earnest inquirers after the truth as it is in Jesus. This is the more remarkable because Jaspur seems to have little religious liberty, tho it is in the Empire of India, and converts from heathenism are severely persecuted by the Hindus. In some cases converts have been persuaded or even forced to eat rice upon which blood of the sacrifices had been dropt, or some drops of such blood were put into the mouths of converts who were then forced to wash them down with brandy made from rice. Then they had to sign a statement that they would never again attend Christian services, or, if they did, pay a large amount of money.

Frequently converts thus treated have gone back into heathenism, not so much on account of the fine placed upon attendance at Christian services as rather because they believed that the blood thus eaten had again put

them in the power of demons. Those who have eaten the blood and yet remained in the Christian Church, are persecuted, threatened, and subjected to attempts at extortion. Thus, it is not an easy matter to follow Christ outside the camp of heathenism in Jaspur.

CHINA

The Immensity of Things Chinese

REV. P. FRANK PRICE, of the Presbyterian seminary, Nanking, writing in the *Union Seminary Magazine*, makes the following statements: "There are more people in China than in the four continents, Africa, North and South America, and Oceanica. Every third person born into the world looks into the face of a Chinese mother. Every third man who toils under God's sun and rests under God's stars, is a Chinese. Every third couple given in marriage plight their troth in a Chinese cup of wine. Every third orphan who weeps through the day, and every third widow who wails through the night, is a Chinese. Put them in ranks joining hands, and they will girdle the globe ten times at the equator with living, beating human hearts. Constitute them into pilgrims and let them march before you at the rate of 2,000 every day and night, under the sunlight and the solemn stars, and you will hear the steady tramp, tramp, tramp of that weary, pressing, throbbing throng for 500 years. Japan is leading the Orient, but whither? Of the seventy nations mentioned in ancient history, only two survive to-day. Of these one is scattered throughout the earth awaiting its final resurrection, and China is the other.

Urgent Call for Christian Literature

DR. MACGILLAVRAY, a veteran missionary, calls for the settling apart of picked men to devote their whole time to the translation of a modern, adequate Christian literature for China. He declares the opportunity to be absolutely unparalleled. For many years to come missionaries

will be too few to reach the millions of Chinese scholars by personal delivery of their message, but the increasing network of post-offices and railways is greatly facilitating the distribution of literature.

An Open Door in Canton

THE American Presbyterian Mission in Canton, under the care of Rev. A. A. Fulton, has been doing a great work. The plan of work is that of raising up a large body of native helpers and evangelists, who go into the towns and villages and preach. Canton has a population of 1,700,000, and the three counties about it have 2,000,000 more in 10,000 cities, towns and villages. There are already 12 churches, 34 chapels and 21 schools. During the last year work has been done by the native men in 715 villages, and in 1,610 in two years \$11,361 has been raised on the field for schools, buildings and current work. During the last year 189 adults and 79 children have been baptized. In the last five years 2,080 persons have been added on confession. Three new chapels are imperatively needed at once, at \$200 each; 3 new preachers must be set at work at \$150 each for the year; 3 new Bible women must be employed at \$50 each for the year; 3 new schools must be opened at \$150 each, and a new women's chapel must be opened at \$300.

An Up-to-date Device

UP-TO-DATE methods are used in China. In one city there is a tea-house mission for the benefit of those who will not attend church or chapel. The Chinese tea-house is an institution, and 400 or 500 people visit this house on fine evenings and thus come in touch with the Gospel.

Union Bible School in Nanking

A UNITED Bible school at Nanking has absorbed three theological seminaries of four denominations, namely the Northern Methodists, the

Northern Presbyterians, the Southern Presbyterians and the Christians (Disciples). A Presbyterian paper says: "Some leading minds had the acuteness to see that in fields where union was possible at no other point it was feasible to unite all the missions in Bible study." Many letters on this subject appear. Here is one from Rev. A. E. Cory, secretary of the Centenary Conference Committee for the promotion of Bible study in China: "When we invited Dr. White to come we had no thought of starting a China-wide movement. We were prepared, however, without realizing the extent of it, for the impetus to stand together, which the study of the Bible under the leadership of Dr. White gave us. We turned to the Bible Teachers' Training School in New York as furnishing us the model for schools in China. There in Nanking is the first of at least 10 schools of this type which are asked for. It combines four denominations already. This movement is not only already China-wide. It includes the whole Far East."

Antecedents of Dr. Sun

THE leader of the new Republican forces of China, Dr. Sun Yat Sen, an Hawaiian-born Chinaman, was educated in Honolulu under the influence of an old Oberlin graduate, William A. Bowen. Mr. Bowen took Dr. Sun in charge when young and easily influenced, and instilled into him the American love and longing for freedom. Not only did Mr. Bowen give the young patriot American ideas, and help materially in planting the seeds of American democracy in his mind, but he helped to finance the way for the early education of the bright young Chinaman.

Indirect Results of China's Changes

ATTENTION is called to the fact by *Missions* that the revolution in China has upset the trade in cottons in South China in unexpected

ways. The demand itself has decreased and the nature of the demand left has changed. Trading has nearly ceased in some ports, and boatmen are afraid to carry yarn or similar valuable goods on account of the pirates and robbers in the interior. Then the Chinese dress has changed, for thousands of Chinese who have done away with their queues, have also turned to foreign dress. In the interior the characteristic Chinese clothing has been modified. The long coat or gown is now cut short, about the length of an American sack coat, and even the nature of the cloth used has been radically modified. Woolens and cotton goods manufactured in imitation of woolens are being used, and goods approximating the clothing of foreign men are in surprising demand. The change is regarded as permanent by Chinese traders.

What Missions Have Done for China

A CHINESE secular paper, the Shanghai *Mercury*, stated, on November 27, 1911, editorially, that up to 1840 all China believed that what its rulers said was true and trustworthy. Its Huangti (the Emperor), was considered the sole master of the sublunary universe: heaven reigning above, he below. China alone was refined, all else was barbarian, uneducated, unenlightened, uncivilized. China knew all that was to be known and could look down on everything and everybody else. But, so continued the editorial writer, "little by little, thanks to missionaries, schools, treaty ports, and still more, travel, a knowledge of the true state of affairs began to dawn. Press, pulpit, preaching and practise drove home the newer learning, opened the windows of the soul to the new light, and despotism was really ready to vanish before the standard of revolution was raised at Wuchang."

This testimony of a secular newspaper to the work of the missionaries in China is as refreshing as it is unsolicited.

JAPAN AND KOREA

High Tribute to Missionaries

RECENTLY Baron Kanda, head of the higher commercial school in Tokyo, at a reception and dinner given in honor of Mr. Russell and Mr. Hamilton Holt, of New York, said: "Let me in this connection pay a humble tribute to that noble band of American missionaries and teachers who have consecrated their lives to the cause of the moral and intellectual elevation of our people—that noble band headed by the late lamented Dr. Hepburn, who with the crown of over four-score years and ten, but with a still brighter one of his immortal work left in the hearts of his pupils here, has recently gone to his well-earned rest. He has left behind him not a few pupils who have since risen to posts of great importance in the life of new Japan, among whom I may point with pride to my honored friend, the president of the Bank of Japan (Baron Takahashi), present to-night. But there are many Hepburns, Verbecks, Browns and Williamses, the lasting influence of whose labors it is impossible to overestimate. And I am glad to say that this noble band is constantly recruited, and is ever swelling, whose influence is deeply stamped upon the rising generation and will be felt indirectly through generations to come."

Family Worship in Japan

THE *Kirisutokyo Sekai* publishes a letter on family worship, written by a Japanese lady whose husband is a Christian. She says that the family worship in her home lasts less than fifteen minutes. The whole family assembles at 6:45 A.M. around a table that will seat about ten people. Each person reads his verse of Scripture in turn, the little children and the servants often making rather amusing mistakes. Each member of the household has his or her morning for choosing a hymn. After the Scripture reading is over, the master

of the house explains the meaning of certain verses, and chooses a text to be taken as a motto for the day, and makes a few simple remarks thereon. Each member of the household takes it in turn to pray morning after morning. The children's prayers are very, very short, but impressive in many ways, and the way the servants repeat the same prayer day after day is rather funny. Whatever happens in the house, family prayers are not given up. Every member of the household is prompt in getting ready for the morning meeting at the breakfast table to worship God.

Other Good Tidings

DR. SIDNEY GULICK, of Do-shisha University, reports that the Kumi-ai (Congregational) churches have recently held a notable series of meetings in Tokyo with very gratifying result. The pastors are earnest and spiritual, and signs of the times are in many ways most hopeful. The leaders of the national life are increasingly confident of the need of religion, both in public and private life. They have not yet turned in large numbers to Christ, but that day is approaching. The new movement among the missionaries looking toward better distribution of forces gains headway. A new line of united work is developing in the agreement of a decisive number of mission boards to share in the plan for a permanent committee for Christian literature in Japan. The sum of \$2,245 is already pledged to this committee.

The Salvation Army in Korea

ON its way round the world, the Salvation Army has come to Korea and has entered the city of Seoul. Colonel and Mrs. Hoggard, experienced officers, are in command, and Koreans, Japanese, and foreigners are heartily interested in its work of uplift and cheer. At one of its festivals of sacred song the Archimandrite Paul, head of the Greek Church in Korea, and the Russian Consul, occupied front seats, while the foreign-

ers in the audience were officials, merchants, and missionaries. The latter generally speak of the work accomplished by the Army in tones of loud praise.

Was Convinced by Christlike Deeds

IN Pyeng Yang there was a disastrous flood recently that spoiled every home belonging to the members of the Methodist church. But in spite of this there were 25 at prayer-meeting next night. Some had lost all their possessions, but not one had a complaint to utter. One man, a wealthy grain merchant, whose wife and daughter were among the most faithful Christians, had resisted for a long time. He had a concubine and persecuted his wife shamefully. The church-member who tried to preach to him said he wouldn't listen at all. Three nights after the flood, he came to church, where they were having a leader's meeting, and stayed to the end. He said he had noticed how the Christians had come down to sympathize and help others, with no thought for themselves. He had seen no such manifestation of a loving heart among the unbelievers and he wanted to know more of the religion that gave it. He wanted to see if they really were happy and peaceful when others in the same outward conditions were distressed and upset. He said he wanted that kind of a mind and he was going to believe.

MOSLEM LANDS

Missionary Conference in Persia in 1912

A MISSIONARY conference is being arranged to meet at Hamadan, Persia, from July 14 to 28, 1912. The societies at work in the empire are the Church Missionary Society, the London Jews' Society, the Swedish Missions förbundet, and the Presbyterian Church in the United States, but it is expected that mainly the representatives of the Church Missionary Society and the Presbyterian Persian Missions will attend the conference. An urgent invitation, however, has been sent to the

Eastern and Western Turkey Missions of the American Board. During the conference such topics as Moslems, and how to reach them; work among Bahais and Jews; training of native workers; the old Christian communities, Chaldean, Armenian and Nestorian; and the organization, development, and self-support of the native church, will be discussed, while special addresses on the Evangelization of Kurds, Bakhtiariis, Loors and Arabs; on Religious Liberty in Persia; and on similar subjects are announced. Thus the conference promises to be helpful and interesting.

Growth of the Arabian Mission

THE Arabian Mission was organized by a number of the friends of missionary work among the Mohammedans in 1889. It was incorporated in 1891, and three years later it was formally adopted by the General Synod of the Dutch Reformed Church in America, which placed it under the care of the Board of Foreign Missions, but continued its distinct corporate existence. The growth of the mission has been remarkable, as the following table shows:

	1895	1900	1905	1910	1912
Missionaries	4	9	16	26	34*
Native Force	8	10	21	25	27
Stations ...	3	3	3	4	6
Hospitals...	—	—	1†	2	2††
Expenses	\$5,365	\$9,799	\$17,893	\$21,274	\$34,833

* Includes the representatives of the University of Michigan. † Erected in 1902. †† Two new hospitals are being erected.

The work has so rapidly developed and the amount of money needed for its support has so largely increased, that its board of trustees has issued an especial call for aid to its large circle of friends and supporters.

Strengthening Work Among Moslems in Europe

THE German Orient Mission is making an earnest effort to strengthen its work among the Mohammedans in eastern Europe. Having sent back the well-known Pastor Awetaranian and his devoted wife to the work in Philippopolis, eastern Rumelia, a short time ago, it has now strengthened the hands and faith

of these tried laborers by sending to them Pastor Hagob Shahveled and his wife as co-laborers. Pastor Shahveled was born in Anastasia, in Turkey, and was pastor of an evangelical congregation there previous to the great massacres. During the cruel persecutions he and his wife (a German) and their children were forced to flee to Basel. Thence he went to Bulgaria in 1898, and became pastor of a small Armenian congregation in Sofia, the Bulgarian capital.

Since he is able to speak Armenian, Turkish and German fluently, he is a valuable addition to the missionary force among the Mohammedans.

Danish Mission at Hodeidah

REV. OLUF HOYER, of the Danish Missionary Society, who labored among Arabs and Jews in Aden for some time, began work a few years ago in Hodeidah, a prominent city on the Red Sea coast, not far from the streets of Bab-el-Mandeb. He rented a carpenter's old shop, which he renovated, and having secured a supply of suitable books from Beirut and Cairo, opened his bookshop in June, 1911. This was something of an event in the history of Hodeidah, and for the first two days the shop was full of people from morning till evening. They were especially delighted with the school-books, having never before seen any like them, since the Koran is the only book studied by the children in the two schools of Hodeidah. Many bought copies, but Bibles were also in demand, especially Gospels, Psalms, and Proverbs, in cheap editions.

An inspector of police came to investigate what books the stranger had to sell. He examined some and declared them to be exceptionally good, because most of the books came from Beirut, and had been passed upon by the Turkish censors. Other books from Cairo dealt more freely with religious controversy, but the inspector did not want to see them.

On the fourth day the chief of

police came and informed the missionary that it was wrong for him to open such a shop in uncivilized Hodeidah. The chief ordered Mr. Hoyer, in the name of the Mutasarrif, the highest city official, to close the shop and sell no more books. As a Danish subject, the missionary could not be protected by the British consul, and he therefore closed the shop, tho the bystanders told him that the Mutasarrif wished only a bribe and a little private income from the shop.

The British consul, on hearing of the event, ordered him to go back and reopen the place, and if the police inspector came again, to "kick him out at once." "I did as he told me," writes Mr. Hoyer, "with the exception of the last-named injunction, and now I am again selling books."

EUROPE

Work Among Russian Women Students

AT the Student Conference in Constantinople, held from April 24 to 28, 1911 (see MISSIONARY REVIEW, 1911, page 404), the women delegates from Russia gave Miss Ruth Rouse an urgent invitation to come to Russia in the autumn to strengthen the local groups in St. Petersburg, Moscow, Kieff, and in other cities. Last October Miss Rouse attended the conference of Russian student leaders which was held near Wiborg, and became acquainted with the present problems, possibilities, and aspirations of the Young Russian Movement and with the leaders themselves. In St. Petersburg she addressed several large public meetings for both men and women, and also several meetings for women students only. The result was an increase of 125 new members of the association and a continued larger attendance at public meetings and Bible-study classes.

In Moscow the plans for public meetings were frustrated by the ecclesiastical authorities, so that Miss Rouse was forced to restrict her efforts to constructive work among the leaders in the old capital.

In Kieff the Governor-General and his wife were friendly, and a public meeting was attended by 420 students. Smaller audiences were also addrest, and as a result of the work 20 women and a dozen men students were enrolled as new members of Bible classes. One of the professors of the Polytechnic Institute, who is a Christian man, consented to be the president of the new Kieff Association.

Protestantism in France

CHURCH disestablishment in France has not hurt the Protestant churches. In 1905 they received from the State 2,007,090 francs, and raised themselves 309,934 francs for church purposes. Last year they raised without State aid, 2,979,000 francs, more than 900,000 francs above what they received from the State six years before. And their contributions to foreign missions, home evangelization and social work increased.

Progress for Bohemia

BOHEMIA and Moravia, a country as large as Scotland, has a Reformed Church that is making progress. Their superintendent for Moravia, the Rev. Dr. F. Cisar, sends some illustrations from the last thirty years. Then they had 70 congregations; now, 88. Then, almost no preaching stations; now, 64 and 13 affiliated congregations. During thirty years the number of places of worship is at least three times larger than fifty years ago. For buildings and church funds only, apart from the regular sustentation of churches, in thirty years they spent over 5,300,000 crowns, or over £222,000 sterling, a sum that astonishes their leaders, who had never compiled these statistics before.

A Belgian Jubilee

HAVING been founded in November, 1837, the Christian Missionary Church of Belgium is approaching its seventy-fifth anniversary. There are working in connec-

tion with it 34 pastors, with 18 evangelists and colporteurs, laboring in connection with 108 preaching-stations. The membership of these congregations includes over 11,000 people who are converts from Romanism. In its Sunday-schools there are 3,714 pupils. It is estimated that 10,850 meetings have been conducted within twelve months. The aim of this church from its very origination has been to carry the Gospel of Jesus Christ to every hamlet in Belgium, and it is always working on the hard ground of superstition and infidelity.

Basel Missionary Society

ACCORDING to its ninety-sixth annual report, the Basel Missionary Society had at the close of 1910:

	Stations	Missionaries	Baptisms in 1910	Church Members	Scholars
India	26	83	178	18,602	15,760
China	19	40	378	10,620	2,284
Gold Coast Colony ..	11	60	663	23,247	7,248
Kamerun	12	54	1,745	10,353	11,785
Totals	68	237	2,964	62,822	37,077

The income of the Society at home, *i.e.*, in Switzerland and Germany, was \$426,150.

In India, where the Society employs more missionaries than in any of its other fields, the number of baptisms was smallest. The influence of Hinduism and of caste are yet unbroken, so that few Hindus of higher class are willing to undergo the persecution and the physical sufferings which await converts to Christianity. Yet the schools of the Basel Society in India were crowded and the fruit of the Christian instruction thus imparted to the future leaders of India must soon appear.

In China the number of baptisms increased, and 568 inquirers were under instruction at the close of the year, tho famine and drought, rebellion and war, and increase of materialism and vice and gambling seriously interfered with the work. The Chinese Government placed many

difficulties in the way of the missionary schools, which explains the smallness of the number of pupils.

In the Gold Coast Colony Christianity has become a real power. The authority of the fetish priests has been destroyed, and heathenism, tho still fighting and opposing the work of the Christian missionaries, is dying. A grandson of the famous leader Adu Bofo, who once made Missionary Ramseyer, of the Basel Society, a prisoner, and brought him to Kumase, has been baptized. Yet Islam is making threatening progress, and the increasing prosperity of the people, caused by the development of the cacao plantations, does not prove an unmixed blessing, tho it enabled the Christian natives in the Gold Coast Colony to contribute about \$26,000 to the expenses of the Basel Society in 1910.

GREAT BRITAIN

An Old Missionary Society

THE Society for Promoting Christian Knowledge, the oldest missionary organization in connection with the Church of England, is celebrating its 215th birthday. The society was founded on March 8, 1698, when, in the words of its originators, there was a "visible decay of religion in this kingdom," coupled with a "monstrous increase of deism, prophaneness, and vice." Among the objects were: (1) the education of the poor; (2) hospital work, especially on the foreign mission field; (3) the publication of Bibles and prayer-books, theological works and treatises on church history; (4) grants of books to sailors, soldiers, emigrants and others; (5) the promotion of foreign missions, toward which large grants are made yearly, both in money and books.

Growth of the China Inland Mission

FORTY-SIX years ago, Hudson Taylor, without any pledge of support from individuals or from a missionary society, attempted the seemingly impossible task of evangel-

izing the inland regions of the Chinese empire. The beginning was small, but the little one is already becoming a host. There are now 968 missionaries in the empire and the baptized converts number 36,500, and it is confidently believed that at the semi-centennial four years hence the number will reach at least 50,000. The mission has had its ups and downs financially. The income for 1910 was \$264,530, a decrease as compared with the previous year of \$3,980. This would not seem to be so serious, but for the fact that in the year 1908 the decrease was \$58,130. The total amount expended in the 46 years is approximately \$7,500,000. Steady and systematic work is carried on at 200 central stations and 830 out-stations and surrounding districts.

AMERICA

"Reclamation Day"

THE New York Salvation Army celebrated Washington's birthday by a general movement to reclaim drunkards. They visited saloons of the city and dragged away the drunkards; more than 1,000 men were taken to the army headquarters, and after being given something to eat, were talked to. At the same time the army held a parade in which a "water wagon" was conspicuous. Some of the banners in the parade read: "Washington would not lie; whisky is a liar"; "don't let the booze help you down and out; cut it out"; "bubbles on top; bitterness at the bottom." Unfortunately, the drunkard himself knows better than any one of the bitterness at the bottom of the glass, but has not the moral force to combat it. The worst thing about liquor is that it robs the user of the control of his faculties, which means moral and physical death.

Americans Not Wholly Sordid

THOSE who affirm that the church is declining as a force in the world, that religion is no longer an object of devotion even to so-called religious people, and that the world is

altogether sordid and trivial in its interests may be edified by looking at a recent report in the Boston *Transcript* of the philanthropic gifts of America last year. Tabulated figures show that \$252,007,875 was thus contributed by American citizens during the twelve months closing December 31st. Moreover, of this sum approximately \$100,000,000 was contributed for the advancement of religious work, using that term to include all gifts to charities supported by funds secured in the churches. The amount given for what are classified as distinctively religious objects was thus \$3,000,000 more than the total gifts for education—notwithstanding enormous sums donated by a few individuals for that purpose—and \$40,000,000 more than the amount given to the third main division—the general good. Again, of this \$100,000,000, \$51,000,000 was given by 15,000,000 people through the Protestant missionary societies; \$40,000,000 being thus donated for home missions, and \$11,000,000 for the foreign missionary work.—*Missionary Herald*.

Must We Come to This?

THE *Catholic World*, of New York, said recently: "The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. All legislation must be governed by the will of God unerringly indicated by the Pope. Education must be controlled by the Catholic authorities, and under education the opinions of the individual and the utterances of the press are included. Many opinions are to be forbidden by the secular arm, under the authority of the Church, even to war and bloodshed."

What the Laymen's Movement is Doing

THE following incident is only one of the many evidences that the laymen of the country are awakening to their opportunity and responsibility: Charles Pratt, of the Southern Presbyterian Board, under appointment to Korea, writes to Mr. Watts,

a rich layman of Durham, N. C., asking him to take his support. He wrote to Mr. Pratt to come to see him, and agreed to take him and his wife. A little later Mr. Pratt wrote to him telling him that he must open a mission in Korea, that he would need 10 missionaries, and would he take the \$10,000 necessary? He thought about it and prayed and said he would. A few weeks later he went to see him again and told him that Mr. Watts would have to take more than \$10,000, maybe \$20,000. "All right," he said, "send all the missionaries you need and I will carry them." Then they induced Mr. Watts to attend the meeting at Chattanooga, and when he saw those men (50 of them) volunteering, he accepted this challenge, and said: "Put me in for \$5,000 down, or \$1,000 a year as long as I live."

Forty Years of War Against Vice

ON March 3, 1912, forty years of faithful home missionary effort in defense of the morals of the children of the United States by Anthony Comstock were rounded out. Relentlessly the war against obscene literature of every description, and vile photographs and pictures has been waged. When it began, in 1872, there were no laws in the United States, either Federal or State, adequate to reach the evil, and printed circulars advertising the vilest and foulest matters were disseminated broadcast through the mails. Then was founded the New York Society for the Suppression of Vice, and it drafted such laws with the aid of its secretary, Anthony Comstock. They were enacted by the legislatures of various States, and by Congress, in 1872-73. On March 5, 1873, the day after President Grant had signed the United States laws pertaining to the subject, and had been reinaugurated, Mr. Comstock was commissioned a special agent of the Post Office Department to enforce these laws. Thus he was able to do as much good work as he has done throughout these

years, for now the power of the United States Government was behind him.

During the past forty years 3,547 persons were arrested by the Society for the Suppression of Vice, and more than 145 tons of unlawful matter were seized. Almost 3,000,000 of obscene pictures and 14,794 negatives for making same, 28,428 stereotype plates for printing immoral books, 318,336 rubber articles, and 11,110 pounds of molds for making same, and 3,500,000 circulars advertising the books, pictures, and articles have been confiscated. Thus much good has been done. But much work remains to be done yet, before it can be well said that these works of the devil are destroyed in the United States.

The Population of Greater New York

THE Population Research Bureau of the New York Federation of Churches has computed the comparative populations of Greater New York in 1900 and 1910, with gains and losses, in terms of parentage, from data furnished the Federation at its own cost, and transcribed by its own workers in the census bureau. The figures are as follows:

PARENTAGE		1900	1910	Loss or Gain
1. British (including colonies).....		946,653	745,569	197,084 loss
2. Northwestern European		910,103	739,408	170,697 loss
Germany—Luxemburg		779,981	607,088	192,893 loss
Scandinavia		70,829	93,965	23,136 gain
France		23,950	24,726	1,224 loss
Switzerland		13,343	13,629	286 gain
3. Southeastern European		713,476	1,705,192	991,716 gain
Russia—Poland—Finland		307,683	724,112	416,429 gain
Italy		229,347	532,064	302,717 gain
Austria-Hungary		163,237	398,079	234,842 gain
Roumania		10,499	32,210	21,711 gain
Greece		1,309	8,745	7,436 gain
Turkey		1,401	9,982	8,581 gain
4. Mixed (One foreign parent).....		62,189	528,990	466,801 gain
(Two foreign parents).....		—	24,703	—
5. Negro		60,666	91,709	31,043 gain
6. China and Japan		6,638	5,994	644 loss
7. Both Parents American-born		737,477	921,318	183,841 gain

The Bureau reports the total population of New York at 4,766,833 in 1910, which means an increase of 1,329,681 since 1900. New York's population of British and of Northwestern European parentages each decreased to a remarkable extent from 1900 to 1910, those of Scandinavian parentage showing the only

substantial increase. The increase in those of southeastern European parentage, however, was astounding. In the classification of the mother tongue of people born in Russia, the census office found such an overwhelming number who gave Yiddish as the mother tongue (which means that they are Russian, Polish, Galician, or Rumanian Jews), that Yiddish is being used in the mother tongue tabulation of the population of New York for the whole Russian group, with Polish as the other leading language of the Russian-born population of the city. This is used as a proof of the fact that there were 1,265,000 Jews in Greater New York in 1910. We consider the estimate too high for the city, but believe that it included the many thousands of Jews in the towns across the Hudson in New Jersey and within a radius of 20 miles from the New York post-office. We believe that the percentage of the population of Greater New York of Jewish birth is 23 per cent.

The Bureau states that in terms of percentage, the population of New York, in 1910, was 15.72 per cent. of British, 15.19 per cent. of Russian, 12.74 per cent. of German, 11.16 per cent. of Italian, 8.35 per cent. of

Austro-Hungarian, 1.97 per cent. of Scandinavian, 13.49 per cent. of mixed, 1.92 per cent. of negro, .13 per cent. of Chinese and Japanese, and 19.33 per cent. of native white parentage. The figures thus compiled by the New York Federation of Churches are very interesting, but it would be of far greater value to the

Christian worker, for whom they are primarily gathered, to know the religious status of these vast masses gathered in Greater New York and its adjoining districts, which are so closely associated with the urban center. These masses, according to the latest bulletin of the United States Census Bureau, March, 1912, number 8,494,315.

The World in Cincinnati

THE great missionary exposition, "the World in Cincinnati," was opened on March 9th, and continued until April 6th. It was a great opportunity for all who availed themselves of it, to become acquainted with the conditions of native life and Christian effort in many mission lands of the earth. To each country was allotted space within the great Music Hall of Cincinnati, with rooms in which native scenes, costumes, home-life, religious life, work, and recreations were depicted.

Undoubtedly every visitor learned to think of the inhabitants of other lands as real people, with the same needs and sorrows and burdens and cares of life as we ourselves. But he also saw what great investments have been made by followers of Christ to lead the inhabitants of all the lands represented at the exposition to faith in Him. The work of the missionaries was actually shown, and the beneficent changes wrought in the lives of heathen everywhere by the preaching of the Gospel were realized by many visitors for the first time, as returned missionaries told of the work in the countries where they have been laboring.

About 10,000 different persons served as trainers, stewards, singers, or in other capacities. They have become more intelligent, and therefore more earnest in the work of missions. Have they exerted no influence for good within their homes and the circles of their friends, as their interest increased? They must continue to exert an influence in behalf of missions within their churches.

Many missionary books were sold to the thousands of visitors. They will bring information and impulse into many homes, and thus the cause of missions will be benefited permanently.

The Priceless Bible

HEALING with the Bible as "The Sailor's Chart," Dr. Wilfred T. Grenfell says: "I love the Bible. I believe it contains all necessary truth about the way a man should walk here below. I am glad there are still some puzzles left in it for me and for those that come after me. The milk I find in it nourishes me. There is, no doubt, meat which I can not digest, but that those with different viscera than mine are already assimilating. This I must rest content with, I presume. Every young man, I think, ought not to expect to be so infallible as to understand the whole of it. That may explain some not prizing it highly enough. To me it means everything. Take it away, and you can have all else I possess."

Growth of Presbyterian Foreign Missions

	1901	1911	Per cent. Increase
For. missionaries...	715	1,030	44
Native force.....	1,841	4,353	136
Organized churches	386	763	98
Communicants ...	41,559	114,166	175
Schools	718	1,645	129
Pupils	25,910	61,099	136
Sunday-school			
scholars	38,127	152,057	299
Presses	7	11	59
Hospitals	34	68	100
Dispensaries	43	75	74
Patients treated...	340,878	467,820	37
Principal stations..	117	144	23
Out-stations	1,182	1,718	45
Receipts from			
all sources	\$957,537.00	\$1,676,124.00	72
Receipts per capita	.93	1.24	32
Contributions on			
field (1904) ...	\$117,355.00	\$484,597.90	447

International Conference on the Negro

BOOKER T. WASHINGTON has called an International Conference on the Negro, to meet at Tuskegee Institute, Ala., on April 17th, 18th, and 19th. The object of this conference is to afford an opportunity for studying the methods employed in helping the negro of the United States, with a view of deciding to what extent Tuskegee and Hampton

methods may be applied to conditions in other countries where many negroes are found, as well as to conditions in Africa. Persons who are actively interested in the negro, or directly engaged as missionaries, or otherwise, in the work that is going on in Africa, the West Indies, North and South America, and elsewhere for the education and upbuilding of the negro have been invited, and it is hoped that representatives of governments especially interested in the negro problem may attend the conference.

Gospel Power Felt in Cuba

THE Gospel in Cuba is working a social regeneration, teaching lessons of self-control, purity, honesty, truthfulness, and virtue. Children are growing up with higher ideals before their eyes, and will instinctively turn away from the common vices of bull-fighting, cock-fighting, gambling, and the desecration of the Sabbath. The missionary is also giving needed instruction in hygiene, while the moral tone of the Gospel is reacting on the Roman Catholic priesthood and forcing the priests to adopt better methods.

WEST AFRICA

A Prosperous Mission on the Kongo

A THRILLING story is told by *Men and Missions*, of a mission of the Christian (Disciple) Church upon the Kongo, in which every member pays tithes upon his entire income, and in addition every tenth member gives his entire time to the proclamation of the Gospel, the other nine providing for his support. The first convert was baptized after three years, a man so lame as to be able to move neither hands nor feet. At the end of another year 31 savages from seven warring villages were added. The membership has since increased to more than 2,000. At the first communion service one of the natives arose and proposed that it be made the rule of the church that every member tithe his income, and the propo-

sition was heartily and unanimously adopted. Then the same man proposed that in addition one out of every ten of their number give his entire time to the proclamation of the glad tidings, and be supported by the other nine. This proposition, too, met with hearty acceptance. Every week the tithes are brought to the treasurer in the coin of the realm, to wit, brass rods eleven inches in length, worth about one cent, and tied in bundles of ten each.

Five Kings at a Centennial

FIVE native kings and their retinues were present at the centenary celebrations of the Wesleyan Methodist missionary society on the Gold Coast. One of them, a man of 85 years, was 9 years old when the first missionary arrived at Cape Coast in 1835. During the day \$1,500, almost entirely in silver, was contributed. The mission has 200 native teachers, agents, catechists and ministers, and about 31,000 members of all kinds, while 100,000 people worship in the churches.

SOUTH AFRICA

Rejoicings in Natal

THE most notable event in South African mission life during the past year has been the celebration of the seventy-fifth anniversary of the coming of the Gospel to the Zulus. A jubilee convocation of twelve days' duration was held in Durban, Natal. There were united Christian conventions for the deepening of the spiritual life; also exhibitions of the products of industrial education—harness-making, shoe-making, carpentry, tailoring, pottery and the fabrication of an admirable rustic furniture from "monkey-rope." One telling feature of this exhibit was a native village school in full operation. The culmination of the celebration was a great missionary meeting in Durban town hall. This building, holding some 4,500 people, was filled to its utmost capacity with the elite of the colony, Lord Gladstone, governor-general of

South Africa, presiding. A chorus of 350 Zulus sang, with electrifying power, Sir John Stainer's "Trust ye in the mighty God," Greig's great setting of the Seventh of the Revelation, and other anthems. Sixty thousand black church-members, representing a Christian community of fully 200,000, presented an address to the governor-general.

Boer Missionary Work

IN the Boer mission in Nyasaland and Rhodesia, 600 adults were baptized and 4,000 admitted into instruction classes last year. Over 45,000 children are taught in the day schools of the mission. Such statistics mark a revolutionary change of opinion among South African Boers since the days of Livingstone, when Kaffir and Hottentot were considered Canaanites in the land fit at best for slavery and often for death.

NORTH AFRICA

News from Abyssinia

THE missionaries of the Swedish National Missionary Society have tried earnestly and faithfully to enter Abyssinia with the Gospel from its stations on the borders of the closed land. After years of great discouragements and dangers, it seemed as if the king himself was becoming interested, and the preaching of the Gospel would be permitted among its benighted multitudes (see *MISSIONARY REVIEW* 1908, p. 430, 1909, p. 225), and encouraging reports came from the Swedish missionaries, telling of earnest inquirers and true converts. Then the success of the Protestants aroused the jealousy and anger of the Abyssinian clergy, and finally a persecution of converts to Protestant doctrine commenced, which, according to recent reports, continues in an exasperating manner. Rev. Karl Coderquist, one of the faithful missionaries of the Swedish National Society, writes that the Abyssinian Archbishop, Abuna, and his clergy are determined to wage relentless battle against Protestantism. Some

time ago they persuaded the Regent, Lidj Jasu, to put in prison all Roman Catholics and all Protestants, but the French Consul saved the Roman Catholics. Of the Protestants 21 were arrested on September 10, 1911, bound and led before the Regent. He ordered that each receive forty strokes. The execution of the order commenced at once, and long, heavy thongs of leather were applied to the bare backs of the first nine victims. Two of them died at once, and it seemed probable that all would perish under the cruel chastisement, when the ministers of war and of the interior interfered and succeeded in having the sentence suspended for the present. The captives were then liberated, but they were told that they would be rearrested, and one arm and one foot would be cut off and the tongue would be torn out of the mouth of any one who would again visit the home of the missionaries.

Another convert, Alaka Mariam Tajelenj, has been tried before the Abuna on four charges, viz.: 1. That he prepared and ate meat on Wednesdays and Fridays (which are days of fasting in Abyssinia). 2. That he taught the priests in Kamkam, Koroda, and Dera to eat before the services and the celebration of the Lord's Supper. 3. That he declared that the saints are not mediators for sinners. 4. That he condemned the adoration of pictures as idolatry. After a long trial he was declared "not guilty" by the Abuna.

EAST AFRICA

Christmas in Uganda

THE Rev. R. H. Leakey, of Bulemezi, in the kingdom of Uganda, who has the oversight of a district containing over 150 places of worship, with an average Sunday attendance of over 12,000, reports the baptism last year of close on 1,000 persons (adults and infants), and 400 more adults under instruction for baptism. Over 8,000 children attend the various schools. Writing November 26th, from Ndeje, Mr.

Leakey says: "Is it not good to think that out here in the heart of Africa, where only a few years ago all was darkness, there are thousands who call Christmas Day 'Sekukuu,' which means, 'the great day'?" On Christmas Day we generally have the largest communion service of the year and a crowded congregation. This year I have had a class of 21 men in training as evangelists, and another class of 21 lads who are being trained as pupil teachers.

NOTICES

International Missionary Union

THE International Missionary Union which was founded by the late Dr. J. T. Gracey in 1883, will hold its 29th annual gathering in Clifton Springs, N. Y., from May 29 to June 5, 1912. Its object is to promote missionary fellowship and increase missionary interest and effectiveness, and all who have ever served as evangelical missionaries or are now under appointment as such, are cordially invited to join in this conference and union of prayer. All missionaries are offered free entertainment by the Clifton Springs Sanitarium during the Conference, while all persons interested in missions are most welcome at all sessions. Tho the general founder and president of the Union has recently been called home by the Lord of the Harvest, the blest influence of his efforts continues in the Union.

For particulars address the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

Missionary Leaders' Conference

AMONG the innovations that will characterize the Missionary Education Movement Conference at Silver Bay on Lake George, July 12-21, this year, will be a special program for laymen under the leadership of Mr. J. Campbell White, general secretary of the Laymen's Missionary Movement.

There will be another series of conferences or institutes for pastors led by Dr. Cornelius H. Patton, Secre-

tary of the American Board of Commissioners for Foreign Missions—recently returned from an extended journey through Turkey, Africa and India.

Other special conferences and institutes have been arranged for Sunday-school superintendents and teachers, missionary committeemen and for practically every type of work in the local church activities.

Additional information concerning the conference may be had by addressing C. V. Vickrey, Missionary Education Movement, 156 Fifth Ave., New York, N. Y.

OBITUARY NOTES

Wilhelm Sorensen

NEAR the end of 1911, Pastor Wilhelm Sørensen died in Husby in Denmark. He was one of the best known missionary writers of Scandinavia, and had done much to increase interest in the knowledge of missionary activity. Born in 1840, he became a pastor in 1865, but his great interest in missions was soon shown in many articles which he published in the *Nordisk Missions Tidsskrift*. These were followed in 1895 by a larger work, "The Expectations and Successes of Modern Missions." In 1899 he became one of the editors of the excellent *Nordisk Missions Tidsskrift*, in which office he continued until his death, and at the time of the Edinburgh World Mission Conference he had become known as the leader of the missionary cause in Denmark, and as such became a valued member of Commission I.

Miss Harriet Seymour, of Turkey

MISS SEYMOUR who filled thirty-seven years with fruitful labor in Harpoot, Turkey, and then retired because she had not the strength to labor longer, has recently gone to her reward. During her long period of service she visited America only once. She was a deeply spiritual woman and devoted, body and soul, to the work which she felt that her Lord had committed to her.

BOOKS ON MISSIONS AND MISSION LANDS

THE STORY OF KOREA. By Joseph H. Longford. 8vo, 400 pp. T. Fisher Unwin, London, 1911.

Here is a scholarly and succinct account of the Korean people from the dawn of their history three thousand years ago up to the annexation of the peninsula by Japan. Mr. Longford, the author of the "Story of Old Japan," was for a number of years British consul in the Sunrise Kingdom.

In view of the present relations between the two countries, it is especially fitting that one so well versed in the history of Japan should write a history of Korea, and if the author's knowledge of Korea's ancient history is as accurate as his acquaintance with recent years, it may be regarded as trustworthy, in historical but not in missionary facts. The country and its people, social customs, its history, ancient and modern, relations with Japan, China and European Powers, the rise and progress of Christianity, are all ably presented.

Korea has frequently been cited as a country incompetent of self-government, but, according to Mr. Longford, the reigns of the two dynasties preceding the Japanese invasion in the sixteenth century would compare favorably with that of any European nation of the same time.

While unsparing in his denunciation of Japan's barbarous treatment of this most unfortunate people in ancient times, and while recognizing that the present Japanese régime has not yet fully "made good," still the author shows entire friendliness and fairness toward the régime at the time of the annexation, and expresses confidence that success will ultimately crown the undertaking.

At the close of his chapter on the Japanese Protectorate, Mr. Longford states his position in a striking manner:

"The Japanese have one great

weapon in their hands that has never failed them. The word and will of their Emperor are sacred. His commands are received with all the reverential obedience that we theoretically render to those of the Decalog. Fifteen years ago there was an extraordinary epidemic among the lowest Japanese classes, at the great shipping ports of Japan, of wanton assaults on Europeans. Even ladies were often the victims. . . . It was brought to the Emperor's own knowledge, and an Imperial Rescript at once appeared notifying His Majesty's disapproval of such acts. The assaults ceased at once.

When Japan, by one stroke of the pen, added ten million people to her citizens . . . another Imperial Rescript appeared in which His Majesty declared that "All Koreans under his sway shall enjoy growing prosperity and welfare, and be assured of repose and security," and called upon 'all his officials and authorities to fulfil their duties in appreciation of his will.' . . .

"The Japanese have a great task before them, before they can remedy the errors which they have made in Korea during the past thirty years, and let the curtain of oblivion fall over the many glaring misdeeds which have too often covered their administration with shame. The present writer believes that they will show themselves equal to their task, that they will prove not unworthy of the high position which they hold as the equal of the greatest Christian Powers of the world, and that they will, in deference to the commands of their Emperor, bring all the blessings of good and honest government to a people who have been the most misgoverned on earth."

The author gives a clear and comparatively full account of early Roman Catholic missions in the Peninsula (from Roman Catholic sources). It is to be regretted that the phenomenal success of the modern Protestant mis-

sionary movement in Korea is only briefly referred to, and in the four pages devoted to this subject are found many inaccuracies in statement, and some in spelling.

On the subject of modern missions the writer has evidently not taken sufficient pains to gather either full or accurate information. He says for example, that the "Prelatists and Presbyterians, Baptists and Methodists, the Salvation Army, the Young Men's Christian Association, and perhaps a score of others, have now their representative missions in Korea." Instead of "a score" it should read two or three. Moreover, he gives an erroneous impression of conflicting and confusing denominations, whereas, aside from the prelatical missions, the whole country is harmoniously divided between the Methodists and Presbyterians. Christian union and cooperation is remarkable in Korean missions.

On the whole, however, the book is to be strongly recommended to all who are interested in watching God's movements in history. A copious index and excellent illustrations and a map add much to the worth of the volume.

AMERICAN-JAPANESE RELATIONS. By Ki-yoshi K. Kawakami. 12mo, 370 pp. \$2.00, *net*. Fleming H. Revell Co., New York, 1912.

Mr. Kawakami is, as his name implies, a Japanese. His book gives a clear, intelligent, fair-minded presentation of the important questions relating to the Japanese in Manchuria, in Korea, and in America. No doubt the author takes the views most favorable to the Japanese plans and policy, and may not give sufficient weight to the charges of unlawful ambition in Manchuria and unmerciful severity in Korea, but his statement of these questions and their solution is well worth reading. Mr. Kawakami is evidently a man of fine spirit, who believes there should be and will be no war between America and his country. He also holds that Japanese rule in Korea will be a blessing to that land. He speaks highly of the work of American missionaries, but claims that

mission schools have been used by Korean agitators to foster a spirit of rebellion. We think the author does not give sufficient weight to the charges of oppression and lack of consideration brought against the Japanese military forces. The author discredits, however, the insinuation that missionaries are responsible for Korean hostility to Japanese authority. There has been, and is still, very good grounds for criticism of the actions of some of the Japanese officers and men stationed in Korea, but missionaries have refused to take sides in political questions, and have uniformly advised Koreans to be loyal to their new rulers. It may be true that some Koreans adopt Christianity as a cloak to cover their hostility toward Japan, but these are not numerous, and would soon be discovered if Japanese authorities cooperated more harmoniously with the missionaries. The greatest cause of misgiving is the fact that the military, not the civil, authorities are in control in Korea, and that they intend to remain in power as long as possible.

SOME GREAT LEADERS IN THE WORLD MOVEMENT. By Robert E. Speer. 12mo, 295 pp. \$1.25, *net*. Fleming H. Revell Co., 1911.

Raymund Lull, William Carey, Alexander Duff, Charles George Gordon are names to conjure with, and Robert E. Speer is a man who knows well how to tell a life story so as to impress its message. George Bowen, the Christian mystic of India, and Lord John Lawrence, the Christian statesman, are not so well known by the American public, but they are worth knowing, and are here well introduced. These brief biographies are stimulating to the reader, and offer excellent material with which to stimulate others.

HUDSON TAYLOR IN EARLY YEARS. By Dr. and Mrs. Howard Taylor. Illustrated. 8vo, 511 pp. 7s. 6d. Morgan & Scott, London. \$2.25. George E. Doran, New York, 1911.

It is a difficult matter to portray a soul or to describe its growth, but this is what Dr. and Mrs. Taylor have at-

tempted in great detail in their portrait of the famous founder of the China Inland Mission. The result is a volume full of instruction and of inspiration, tho at times somewhat too minute in its delineation.

The story of Hudson Taylor's life is remarkable, first of all for the insight it gives into the influences that molded the life of the child and the young man and prepared him for the experiences and service which God had in view for him. The missionary is portrayed as a young man of remarkably serious and sensitive nature; his letters as a lad read like those of a mature Christian. He imposed on himself a course of training to prepare himself for future hardship in China, and put God to the test as a prayer-hearing and a prayer-answering God. Some of his experiences are noteworthy, and clearly fitted him for his future trials and the leadership of the greatest interdenominational missionary society of the world.

It is, perhaps, an idealized portrait that has been presented—or Hudson Taylor's only faults were too great introspection and hypersensitiveness. The lessons are clearly and forcefully drawn—as great as those from the lives of George Müller or William Carey. The reality of God is shown by practical experience; His readiness to answer believing prayer; His ability to provide for temporal needs in the greatest extremity; His leadership in affairs great and small.

INDIA AWAKENING. By Sherwood Eddy. 12mo, 273 pp. 50c. Missionary Education Movement, New York, 1911.

A comprehensive and hopeful picture of India is here presented by one who has been for fifteen years a self-supporting missionary there. He has traveled all over the land, so that his experience and knowledge are unusually wide-spread and intimate. The text-book Mr. Eddy has given us is worthy of the man and the subject. It is a sane spiritual view of the people and their needs. It is packed full of information, has a good map and a full table of statistics.

CHRISTIAN MISSIONS IN THE TELUGU COUNTRY. By G. Hibbert-Ware. Illustrated. 12mo, 216 pp. 2s., net. S. P. G., London, 1912.

The Telugus of India have been remarkably responsive to the Gospel of Christ. American Baptists, Methodists, Congregationalists, and Reformed and others have brought many into the Church. This volume tells the story of the work of the Anglican missions among the same people. The first two chapters are occupied with describing the country and people; the last two refer to the work of the Church Missionary Society and the London Missionary Society. The remainder of the book gives an excellent account of the work of the S. P. G. and its fruitful results.

A PRIMER OF HINDUISM. J. N. Farquhar. 12mo, paper. Christian Literature Society for India, Madras, 1911.

Mr. Farquhar's intimate knowledge of the subject, his fairness and discrimination, are revealed in his article that appeared in the April number of the REVIEW. In the present "primer" he takes up the subject more in detail, giving an outline of the history of Hinduism from the beginning, and an estimate of Hinduism as a system. This is the best brief presentation of the subject we have ever seen. It has a bibliography and is adapted for a course of study.

SEVENTEEN YEARS AMONG THE SEA DYAKS OF BORNEO. By Edwin H. Gomes. Illustrated. 8vo, 343 pp. \$3.50, net. J. B. Lippincott Co., Philadelphia, 1912.

The head-hunters of North Borneo are a remarkable and an exceedingly interesting people, and Mr. Gomes has succeeded in giving an illuminating and attractive picture of their life, character and customs. He shows us the dusky children of the jungle in their primitive community houses, with their daily life from birth to death, their fear of evil spirits and their religious beliefs, their virtues and their faults, their traditions and folklore, their work and play. The people are worth knowing, and this volume brings us into intimate acquaintance with them.

The Dyaks have many excellent qualities, are as a rule hard-working and honest, and they have a well-observed moral code. At the same time they are ignorant of God and true ideals of life. They live a mere animal existence, have little regard for human life, and think little of sexual intimacy among unmarried youths.

The Church of England (S. P. G.) and the Roman Catholics are working among the Sea Dyaks of Sarawak, but find it difficult to secure large results, owing to the manner of life and the indifference of the people. Their future is not bright as a race. They will probably die out; the only hope is in the education of the children in the Christian faith and life. Any one will find the book most entertaining and instructive.

THE MIRROR OF HINDU PHILOSOPHICAL SYSTEMS. By Nehemiah Goreh. 12mo, 384 pp. Translated by Fitz-Edward Hall. Third Edition. Christian Literature Society for India, Madras, 1911.

A Benares Pundit wrote the original book of which this is a translation. He spoke from intimate knowledge of the philosophy of Hinduism and its effect on the people of India. The discussions are somewhat abstruse for the average reader, but they give a valuable course of study for missionaries, students, and others, who would delve more deeply into the system and its literature. Hindu theology and ethics are set forth by one who speaks with authority.

NEW BOOKS

THE MISSION OF OUR NATION. By James Franklin Love, D.D. 12mo, 240 pp. \$1.00, *net*. Fleming H. Revell Co., New York.

CHRISTIAN AND MOHAMMEDAN. A Plea for Bridging the Chasm. By George F. Herrick. Illustrated, 12mo, 253 pp. \$1.25, *net*. Fleming H. Revell Co., New York.

CHRISTIANITY AND THE SOCIAL CRISIS. By Walter Rauschenbusch. 12mo, 429 pp. 50c., *net*. Macmillan Company, New York, 1912.

CONSERVATION OF THE SPIRITUAL LIFE. As Taught by St. John. By Marcus L. Gray. 12mo, 137 pp. \$1.25. W. B. Palmore, 3504 Washington Ave., St. Louis, Mo.

TWENTY YEARS OF PIONEER MISSIONS IN NYASALAND. A History of Moravian Missions in German East Africa. By Bishop J. Taylor Hamilton, D.D. Illustrated, 12mo, 192 pp. \$1.25. Moravian Bookstore, Bethlehem, Pa., 1912.

JAPAN OF THE JAPANESE. By J. H. Longford. 8vo. Charles Scribner's Sons, New York, 1912.

REDEMPTION OF THE CITY. By C. Hatch Sears. 50c. Griffith & Rowland, Philadelphia, 1912.

THE GIRL THAT GOES WRONG. By Reginald Wright Kaufman. 12mo. \$1.25, *net*. Moffat, Yard & Co., New York.

WHERE HALF THE WORLD IS WAKING UP. By Clarence Poe. Illustrated. \$1.25, *net*. Doubleday, Page & Co., Garden City, N. Y.

THE RUSSIAN PEOPLE. By Maurice Baring. 8vo. \$3.50. George H. Doran Co., New York.

TURKEY AND ITS PEOPLE. By Sir Edwin Pears. 8vo. \$3.50, *net*. George H. Doran Co., New York.

CHILE AND HER PEOPLE OF TO-DAY. By Nevil O. Winter. \$3.00. Three-quarters morocco. \$7.00. L. C. Page & Co., Boston, 1912.

AMONG THE ESKIMOS OF LABRADOR. By S. K. Hutton, M.B. Illustrated, 16s., *net*. Seeley, Service & Co., London, 1912.

CALL OF CHRIST. A Story of Foreign Missions. By Rev. R. H. Crozier, D.D. 220 pp. Whittet & Shepperson, Richmond, Va., 1912.

THE ADVANCE GUARD OF MISSIONS. By Clifford G. Howell. 12mo, 347 pp. Pacific Press Publishing Association, Mountain View, Cal. 1912.

INDIA AND DAILY LIFE IN BENGAL. By Rev. Z. F. Griffin, B.D. Illustrated, 12mo, 214 pp. \$1.00, *net*. American Baptist Publishing Society, Philadelphia.

TRUE EVANGELISM. By Lewis Sperry Chafer. 12mo, 159 pp. 50c., *net*. Gospel Publishing House, Bible School Park, N. Y. 1912.

PAMPHLETS

CHURCH UNITY AND INTERCESSION. Chas. Brown, D.D., W. Goudie, H. Elvet Lewis, M.A., E. Graham Ingham, D.D., H. L. C. V. de Candole, M.A., F. L. Denman, M.A., Contributors. 84 pp. 1s., *net*. Evangelical Alliance, London, 1912.

AMERICAN BAPTIST MISSION PRESS, Rangoon, Burma. By F. D. Phinney, Superintendent. 100 pp. 15c. American Baptist Missions Press, Rangoon, 1912.

THE CHURCH MISSIONARY COMMITTEE. A Manual of Suggestions on a Unified Program of Missionary Education and Giving in the Local Church. 5c. American Baptist Foreign Mission Society, Boston, 1912.

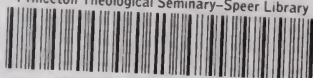
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